The Outlook

Vol. 65 June 9, 1900 No. 6

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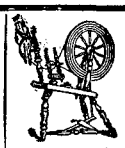

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The Oregon Election

When we recorded the results of the Rhode Island election in April, we noted that the Democratic gains on the Philippine issue were likely to be offset by Republican gains on the same issue when the Oregon election was held. The Oregon election took place on Monday of this week, and the Philippine issue seems to have been uppermost. Two years ago the Democrats and Populists of the Pacific Slope seemed almost as enthusiastic for Oriental expansion as the Republicans, but this year—owing in part, perhaps, to Mr. Bryan's recent visit to the State—the parties which support him on the silver question adopted vigorous resolutions against forcible annexation and in favor of granting the Philippines the same treatment we have pledged to Cuba. The Fusion platform also contained strong resolutions on the question of trusts, and the Fusion speakers have made much of it in the campaign; but the Portland "Oregonian" neatly summed up the Republican view of the issues in these three sentences:

1. Bad money or good money.
2. Pacific expansion or Pacific stagnation.

Nothing else is at stake.

The important State office to be filled was that of Chief Justice, and the Republican candidate was the present occupant, who had served with so much distinction that the Fusionist first nominated to oppose him refused to make the hopeless contest Nevertheless, there were two Congressmen to be elected, and the possibility of gaining one Congressman, and the certainty that a severe defeat would disappoint the party everywhere, led the Fusionists to make a vigorous campaign. There was a large registration and a heavy vote. The question of woman's suffrage did not play a very important part, and the result of the vote on that question is not yet estimated in the despatches. Apparently, however, the amendment has been defeated by an overwhelming majority. In the Congressional elections the Republicans seem to have carried one district by five thousand, and the other by two thousand. The aggregate Republican plurality, therefore, is seven thousand, against two thousand in the Presidential election of 1896, nine thousand in the Congressional election of 1898, and ten thousand five hundred in the State election the same year.

❀

The Anti-Trust Amendment

Party lines were closely followed in the debate of the House of Representatives last week upon the proposal of the Republican members of the Judiciary Committee to submit to the State Legislatures a Constitutional amendment giving Congress the authority to control trusts within the several States in addition to its present authority to control them in so far as they engage in inter-State commerce. The Democrats attacked the plan on the ground that it took from the several States their present unlimited power to control combinations within their borders, and also on the ground that the suggestion of the Republican managers that State Legislatures should be asked to give up this power, when the consent of three-quarters of the States would be essential, was not put forward in good faith. If, said Mr. De Armond, of Missouri, the Republican party had wished to legislate against trusts, it would have exercised its present Constitutional powers early in the session, and not at the very close have put forward a bill which could not possibly pass the Senate before adjournment, which, even if it did pass the Senate, could not possibly be accepted by three-quarters of the Legislatures, and even if it were accepted by the Legislatures would still serve only to embarrass the

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people in their efforts to prevent hurtful and criminal combinations. Mr. Grosvenor, of Ohio, defended the bill for the Republicans. He declared that the Democratic party had always professed to oppose monopolies, but had never done anything to attain this end, though the power was in their hands during Mr. Cleveland's administration. The proposed Constitutional amendment was necessary, he said, because the Supreme Court had decided that Congress had not the Constitutional power to prohibit the formation of trusts within one of the commonwealths. Mr. Bryan, he declared, had, at the Chicago Trust Conference, favored a Constitutional amendment increasing the power of Congress, and Mr. Grosvenor taunted the Democrats with unwillingness to follow their leader.

❀

The Vote The statement that Mr. Bryan had advocated the adoption of such an amendment as was here proposed was indignantly denied from the Democratic side; and, upon reference to the text of Mr. Bryan's speech, published by the Civic Federation of Chicago, we find that Mr. Bryan's two fundamental principles were that each State should have power to authorize any private corporation it saw fit to do business within its borders, but should also have power to prevent corporations organized in other States from injuring its people. Five Democrats and one Silver representative—Mr. Newlands, of Nevada—voted with the Republicans to sanction the proposed Constitutional amendment, not, as Mr. Newlands explained, because they believed it could ever be ratified by three-quarters of the States, but because they thought it bad politics to allow the Republicans to enter the National campaign charging that the Democrats had defeated anti-trust legislation. Two Republicans, Mr. McCall, of Massachusetts, and Mr. Loud, of California, voted with the Democrats and Populists against the amendment. Mr. McCall created the sensation of the whole debate by declaring that the pending amendment "kept the promise to the ear, but broke it to the hope." The amendment, he said, might be used to place all individual combinations under the ban, and utterly destroy the organization of labor. "No amendment," he concluded, "was necessary until every weapon in the Constitutional armory had been exhausted." The vote stood 154 in favor of the amendment to 131 against it. As it fell far short of the requisite two-thirds majority, it was not sent to the Senate. The measure can hardly be freed from a suspicion of insincerity; it ought to have been defeated.

❀

The Anti-Trust Statute The anti-trust statute recommended by the Republican members of the House Judiciary Committee was accepted by the Democrats. It declares every contract or combination in restraint of inter-State or foreign commerce to be illegal, makes the parties thereto guilty of crime punishable by fine and imprisonment, and provides that parties injured thereby may receive threefold damages. It furthermore declares that corporations adjudged guilty of violating the common law by attempting to restrain trade may be perpetually enjoined from carrying on inter-State commerce and from using the mails. The amendments proposed by the Democrats were generally designed to broaden the scope of the bill. The most interesting of these amendments was one authorizing the President to place on the free list articles as to which he is satisfied that there is a combination in restraint of trade. This was opposed by the Republicans, and defeated by a vote of 133 to 122. One amendment, however, proposed by the Democrats was accepted. This provided that nothing in the act should be construed to apply to trades-unions or labor organizations. Mr. Ray, of New York, the Republican leader in charge of the bill, raised a point of order against this amendment, but he was overruled by Speaker Henderson, and the entire House, with the exception of eight Republican members, gave the amendment their support. The bill as amended was accepted by a vote of 273 to 1—Mr. Mann, a Republican from Illinois, casting the only negative vote. Although the bill signally fails to define with exactness what combinations and contracts are inconsistent with the public welfare, it is hoped that the enlarged power conferred upon the courts will make more hazardous in the

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future attempts to break down competition by contracts hostile to the interests of consumers.

❀

Ballot Reform Possible in Pennsylvania The Philadelphia Municipal League has won an important victory in its effort to secure an election law which shall not serve as a shield for bribery and intimidation. The great barrier in the way of election reform has been the fact that the Constitution of Pennsylvania is apparently so worded that no statute can require the personal registration of voters, or require any intelligence whatever in preparing the ballot. At the voter's request, we are told, the man who paid him for his vote may go with him into the booth to assist him in making out his ballot. In the rural districts personal registration is not important, since every voter in a precinct knows every other. In the cities, however, the absence of personal registration makes the padding of the registers and repeating on a large scale possible. The anti-Quay majority in the last Legislature passed joint resolutions amending the Constitution so that Pennsylvania might have election laws which would make corruption as difficult as it is in the neighboring commonwealths; but Governor Stone vetoed these resolutions in subservience to the machine, whose power is intrenched by reason of the corrupt practices now shielded. The Municipal League took the matter to the courts, contending that the Constitution of the State clearly forbade the Governor to veto resolutions to submit Constitutional amendments to the people, and the Supreme Court has sustained its position. As a result, Governor Stone's veto is set aside, and two amendments authorizing more comprehensive registry and ballot laws will go before the voters at the November election. The fact that these amendments will not serve to guard against fraud in the November election is relatively unimportant, for Pennsylvania has not been a doubtful State upon National issues since 1860. It is only doubtful, in fact, upon such State issues as ex-Senator Quay, Governor Stone, and their allies have forced to become uppermost by the recklessness of their misrule in the past.

Affairs in the Philippines The new Philippine Commission arrived at Manila last Sunday, and the head of the Commission, Judge Taft, in a formal interview, stated it to be the purpose of the Commission not to issue a proclamation. For the information of the people, however, he stated that at present the Commission would not exercise the extensive powers intrusted to them, but would spend some time in acquiring full knowledge of the situation; that General MacArthur would continue to exercise the full powers formerly intrusted to General Otis, and probably would remain for the present as the executive head of government in the Philippines, until it seemed to the Commission and to the President that the time had arrived for the appointment of a civil executive and the establishment of a suitable civil government. Judge Taft asserted more definitely than has heretofore been done in Manila the purpose of the United States to maintain its sovereignty in the islands, and to secure for the Filipinos under that sovereignty the best possible government. The warfare in the islands continues in the desultory and, so to speak, fragmentary way which has marked its course for the last few months; at least two or three times a week come reports of attacks on some of the more isolated of the two hundred and eighty-seven posts held by our troops, with the average general result that from one to half a dozen American soldiers and an indefinite number of Filipinos are killed or wounded. Thus, within the last week we have had reports of such occurrences at San Miguel de Mayumo, not far from Manila, where the insurgents killed five Americans, wounded seven, and captured three men, one of whom was a captain; at the same place on Monday of this week a similar fight took place, in which Captain Godfrey, of the Twenty-second Regiment, was killed; on the road to Indan a detachment of the Forty-sixth Infantry was ambushed, and three of the musicians were killed; at Aguian, near Cagayan, five hundred insurgents were dispersed, with a loss of over fifty men—the Americans had two killed and three wounded; in northern Luzon several similar engagements were reported, with very similar results. Major March has arrived at

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Aparri, on the extreme northern coast of Luzon, after arduous mountain travel; he did not succeed in finding Aguinaldo, as had been hoped. A report that Aguinaldo was killed in one of the recent skirmishes in North Luzon by Major March's forces lacks confirmation; the report stated that an insurgent officer was seen to fall from his horse, and the latter, with saddle-bags containing Aguinaldo's personal papers, was afterwards captured. The most discouraging report of the week in the military campaign was of an encounter between the American troops and the Moros on the island of Mindanao, where it was hoped we should have no trouble with the Mohammedan people.

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The Losses of the War A general report of the operations during the fortnight preceding May 1 has just been published, and is characteristic of the campaign as it is now being carried on. It estimates the number ol Filipinos killed during the fortnight as six hundred, while the American loss was probably not more than six killed and fifteen wounded; in the North Ilocos province alone three hundred and thirty-three insurgents are said to have been killed in three days. The report of Secretary Root to the Senate, in response to inquiry, states that the total number of deaths in the Philippines among our soldiers, from July 1, 1898, to May 24, 1900, was 1,855; of wounded, 1,964. In reply to questions with regard to the number of insane and suicides among the soldiers, Secretary Root says that the numbers of these cases have not been increased above the ordinary by service in the Philippines. It is understood that three cavalry regiments are to be sent out to the Philippines before long. The next session of Congress will probably have to take steps to make lawful the enlistment of either an increased regular force or of new volunteer regiments, as a large portion of the volunteer regiments now in the Philippines must, under the conditions of enlistment, be brought back to this country before long. It is said that the War Department will begin to bring back the troops within the next two or three months, as the process of transport must be a long and gradual one.

New York's Ice Trust The leaders of Tammany Hall have been convicted in the public mind of a crime of which even they are ashamed—complicity in the robbery of their own constituents. Had they been prime movers in the organization of the wire and steel trust, their constituents would not have cared, for stock-jobbing operations do not really concern them, and the price of wire fences, or even wire nails, is to them a matter of supreme indifference. Had they been prominent in the management of the oil trust, they might incur a slight unpopularity, but even the price of oil concerns but little the voters of a great city to whom gas is the cheaper illuminant. But when the leaders of Tammany Hall became connected with the ice trust, and that trust advanced prices one hundred per cent., the wrath of the whole East Side was aroused against the hypocrisy as well as the extortion of its professed defenders. During the last fortnight the Democratic newspapers having the largest circulation among the very poor have employed the best of legal talent in prosecuting not only the ice trust, but the city officials owning stock therein. The fact that the ice trust has made contracts with the city both for the use of dock privileges and for the direct supply of ice for public buildings, together with the fact that the city charter makes it a misdemeanor punishable by expulsion from office for any city official to be interested in any concern holding contracts with the city, makes the relations between Tammany office-holders and the ice trust a matter of direct public concern. In the litigation the Tammany officials have fought desperately for delay, and their attorneys have protested against their being summoned as witnesses on the ground that men cannot be compelled to give testimony incriminating themselves. Whatever the effect of this defense before the courts of law, it counts for nothing before the court of public opinion. The suit against the ice trust for the annulment of its charter to do business in the State of New York has received the support of the State administration, and if the new anti-trust law be constitutional, the ice trust may be dissolved and its property returned to the original firms and corporations which entered it. Such a decision by the New

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York courts, following the recent decision of the Supreme Court of Illinois that the Associated Press had violated the law in attempting to prevent its patrons from buying news of its competitors, would create a new respect for anti-trust legislation, at present deemed by many impracticable.

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The St. Louis Strike The St. Louis street-car strike which began on May 8 still continues. Four or five men have been killed and about ten times as many injured in the disorders which have grown out of it. Last week a citizens' committee believed that it had practically effected a settlement on the basis of the recognition of the union by the company, the employment of arbitration at all times to settle differences, and the gradual reinstatement of the strikers to fill vacant places. A hitch, however, occurred respecting the extent to which immediate employment should be given to the strikers, and the committee now fears that no settlement is in sight. Meanwhile all the street-cars which are run are necessarily under the protection of the police; and the sheriff has found it essential to summon about two thousand citizens from business and professional life to serve as special deputies to preserve the peace. Many prominent men thus summoned evaded service by means of doctors' certificates, or upon the technical ground that they could not legally be impressed as deputies, though they might be impressed to serve as a sheriff's posse. The third party to the strike—the general public—seems to be in many respects the worst sufferer, and the situation suggests that compulsory arbitration—the success of which in New Zealand is brilliantly described in Mr. Lloyd's new book "A Country Without Strikes"—ought here to receive a trial in regulating the street railway service. The public has rights which both companies and men are bound to respect; and if either street railway companies or their employees are unwilling to accept the public judgment as to their rights, they should be compelled to give way to new companies or new employees who will accept it. Meantime, order should be secured and preserved at all costs; no dispute can be settled on this continent by violence.

Municipal Reforms "Municipal Affairs," the quarterly publication of the Reform Club of this city, is becoming almost indispensable to students of municipal problems. The last issue contains a singularly complete history of public franchises in New York City, which we shall have occasion to review elsewhere, and in addition contains a dozen short articles describing municipal conditions in various parts of the world and discussing the economic and moral questions presented. One of the economic articles covers an experiment which we have not hitherto noticed—that of the city of Amsterdam in managing its own telephone service. In 1880 this city gave a fifteen-year franchise to the Netherlands Bell Telephone Company, receiving as compensation twenty-one and a half per cent. of the gross receipts. The city revenues under this system in 1894 amounted to $17,000. Nevertheless, the use of the telephone had been so slowly extended and the equipment of the system so slowly improved that the city decided not to renew the company's charter, but itself to assume the operation of the telephone system. This it did in November, 1896. It immediately buried the cables, introduced a better equipment, and greatly extended the plant. For subscribers it reduced the rate from $47 a year for unlimited service to $36, and kept open its exchange all night instead of closing it at ten o'clock. For the employees it shortened the hours of labor from eight to seven, increased wages about one-quarter, and established half-pay during periods of prolonged sickness. The number of subscribers increased considerably, as was to be expected, and the profits to the city from the enterprise are now much more than the private company ever paid in the way of taxes. In 1898 the receipts were $96,000, and the expenses, including interest and sinking-fund payments, $57,000. Not less important than this economic article is a distinctively ethical article upon "Public Ownership and the Social Conscience," by Mr. R. Fulton Cutting, of this city. This paper is, of course, more difficult to summarize. Its central thought, however, is that municipal ownership furnishes the most direct and most certain means of vivifying public spirit. In reply to the argument that municipal

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ownership would increase the patronage of the spoilsman, Mr. Cutting points out that the spoilsman himself is strenuously resisting public ownership. The test of efficient government is not, says Mr. Cutting, its economy, but what it means in the way of morals, humanity, and beneficence; and only when reformers adopt a programme which appeals to the conscience and heart of the community will a lasting enthusiasm for municipal righteousness be created.

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Chicago's Public Employment Bureau

The most encouraging report we have yet seen from any of the Public Employment Bureaus is that published in the last bulletin of the Massachusetts Bureau of Labor Statistics respecting the results achieved by the Municipal Bureau at Chicago. During twenty weeks ending in December last, 25,200 persons applied for situations at this free public bureau, and 19,200 persons applied for workers. By means of the exchange, over 15,000 places were filled—8,000 with men and boys, and 7,000 with women and girls. Of the 15,000 successful applicants, by far the larger number came from the unskilled laboring class. Of thirty professional men who sought employment through this agency three secured positions. The advantage of this public bureau over private bureaus lies in part in the fact that it is free, while many of the private bureaus exact from applicants for work payments which are cruelly extortionate. A greater advantage, however, lies in the fact that the public bureau is in communication with an indefinitely larger number of people. If the public bureaus are well managed, so as to secure the confidence of both employers and those seeking employment, there is no reason why they shall not discharge economically and efficiently the important work of finding places needing men for men needing places, which is now performed in a costly and inefficient manner by private agencies.

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British Supremacy

As the official mouthpiece of the British Government in South Africa, Lord Roberts announced on Monday of last week the annexation of the Orange Free State to the British Crown, and its change of name to the Orange River Colony. Under the terms of the proclamation, Boers in the Orange State—the Orange Boers—cease to have any standing as belligerents; they are now only guerrillas, and may be treated as rebels. Indemnities will be calculated by the military authorities; the chief resource of the new colony for payments for damages and indemnities for the Government is the State railway system. It is well known that Lord Roberts's own spirit is one of as great conciliation as possible, and this was eloquently shown last week in waiting a day before entering Johannesburg. Such a spirit was entirely absent from the speech of the Marquis of Salisbury, the British Prime Minister, last week, at a dinner given by the City of London Conservative Association. He said that the "stop-the-war" party had used his name in support of their ideas by stating that there should be no annexation of territory. He never, he said, gave such a pledge. He only stated a fact when he denied the accusation of going to war for lust of gold and territory. "We went to war," declared Lord Salisbury, "to abate oppression of the Queen's subjects in the Transvaal, and because our remonstrances were met by an insulting ultimatum, to which, if the Queen's Government had submitted, her power, not only in South Africa, but over her colonies and dependencies, would have been at an end." To the demand of Liberal statesmen that the British Cabinet offer some semblance of independence to the two republics, Lord Salisbury replied that "our only certainty of preventing a recurrence of this fearful war is to insure that never again shall such vast accumulations of armaments occur, and that not a shred of the former independence of the Republics shall remain." He added, bluntly, that Boer resistance had already gone beyond the limit to which resistance can wisely go. "It is not for us to criticise their action in what they are pleased to call self-defense, but they have acted so that every bitterness created by the war and every semblance of classes and races have been stimulated by every measure they have taken." Although the Boer Republics are deprived of their independence, it will not be necessary to govern them as crown colonies under military rule. It is too soon to pass on the

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terms which the English will dictate to the Boers. The former will be within their rights if they make any further war impossible; they will violate English policy and principles if they make conditions which are oppressive and unjust.

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The Boer War: Johannesburg

Last week there occurred one of the most important events in the Boer war—the capture of Johannesburg. On Wednesday Lord Roberts's forces had arrived outside of the city without as much opposition as had been expected. The Boers had seemingly become thoroughly disheartened; they had removed all of their guns from Johannesburg with the exception of three, but north of the city the Australian Queenslanders were fortunate enough to capture a large amount of stores and ammunition. The mines were intact and are now under British protection. The reception of the news in London was in marked contrast with that which characterized the rejoicings over Mafeking. While there were plenty of fluttering flags, there was no revel of popular enthusiasm. The significant thing about the capture of Johannesburg is not so much the event itself as the chance it gave to Lord Roberts again to display his apparently always judicious and humane statesmanship. When his troops arrived, the Boer Commandant sent word to him that the city was ready to surrender, but that a day's delay might be desirable on account of the presence of so many armed burghers still in Johannesburg. Lord Roberts cables: "I agreed to this, as I was most anxious to avert the possibility of anything like a disturbance inside the town." A day's delay was a little matter compared with the accentuation of further race hatred. No performance in the field on either side during the present war has been so creditable as Lord Roberts's decision to wait twenty-four hours outside Johannesburg. As Lord Salisbury remarked in a recent speech, "We have learned from this war that everything depends upon the General." The implied praise of the British Commander-in-Chief in South Africa is not too great: he found the prestige of the British army gone despite the presence of great numbers of soldiers; from the time of his taking over the command not only were the fortunes of war changed, but the British Empire itself entered upon a new page of history.

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The Boer War: Other Events

Turning to the south, we note two events in rather sharp contrast to the general history of the past few weeks. The first was an engagement with a detachment of Boers at Faberspruit, in Cape Colony, by General Warren, in which the British casualties numbered about fifty; the second was in a half-day's fight at Lindley, in the late Orange Free State, between General Rundle's forces and those of the Orange Boers, in which the British casualties amounted to more than that number. It was supposed that the position of the Boers at Laingsnek would be affected by the advance of Lord Roberts, especially in view of the fact that the railway has now been cut by the British to the north. No news, however, has come from that region. A more serious blow to the Boers in the matter of transportation is the closing of the Portuguese railway from Delagoa Bay to freight traffic into the Transvaal. There would seem to be no reason for this ruling unless it be some secret arrangement between Great Britain and Portugal to facilitate the rapid conquest of the Transvaal, or to give Portuguese authorities an opportunity to invoke British assistance in the case of possible Boer trespassing. On the day of the occupation of Johannesburg persistent telegrams announced that Pretoria was also occupied, but the capital of the South African Republic is not yet in British hands. There seem to have been a rekindling of enthusiasm and a rallying of forces near Pretoria. This has perhaps been due to the stirring speeches of Generals Botha and Meyer. President Kruger has fled from Pretoria to Machadodorp, on the confines of the Lydenburg mountain country. Mr. Reitz, Secretary of State of the South African Republic, has published a letter in which occurs the following interesting prophecy:

> The British Government promised the British nation that the cost of the war shall be defrayed by the Boers. But as the latter will not be in a position to pay, Great Britain must obtain the money from the gold-mines, which will thereby be mulcted of half the net profits, whereas the Transvaal never levied a special

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tax on gold. The instigators of the war, Rhodes, Werner, Beit, and others, will suffer most. In addition, the British will have to maintain a garrison of fifty thousand men, the cost of which the mines will also have to pay. As soon as the British troops are withdrawn wars and rebellions will break out, not for years but for centuries. For England this means a constant source of trouble, annoyance, and bloodshed.

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The Australian Commonwealth

The new Australian Constitution was devised by the statesmen of that Commonwealth largely on the model of our own. In its final form sanctioned by the British Parliament, the new Constitution represents not so much a free as a forced gift from Great Britain. In the draft-bill which the Australian delegates, acting through Mr. Chamberlain, Colonial Secretary, submitted to Parliament, the following clause was included:

> No appeal shall be permitted to the Queen in Council in any matter involving the interpretation of this Constitution, or of the Constitution of a State, unless the public interests of some part of her Majesty's dominions other than the Commonwealth or a State are involved.

The British Government, also acting through Mr. Chamberlain as its proper representative, at first declined to accept the clause. In Parliament Mr. Chamberlain urged the preservation of the plenary appeal of colonists in general (and of Australians in particular) to the Judicial Committee of the Privy Council, the British Supreme Court. The Government's attitude was opposed by colonists and Liberals alike. On the second reading of the bill a fortnight later, however, the opposition vanished, and the bill passed without a division. During the time between the first and second readings the Government had perceived that, in order to retain their allegiance to the Empire, it was wise to give the Australians what they wanted. Accordingly, to save Governmental dignity, different phraseology was adopted, though meaning the same thing. In the words of the Colonial Secretary, "Whereas in the original clause appeal was to cease in all cases except where the public interests of some portion of her Majesty's dominions outside Australia were concerned, in the clause as we now propose to insert it an appeal will lie in every case except in the cases where Australian interests alone are concerned." Furthermore, differences between two Australian States or between any State and the Australian Commonwealth will receive final adjudicature in Australia, unless *both* sides consent to appeal to the Privy Council. The Australian Parliament is also permitted to make laws limiting the right of appeal, "provided that in every such case such acts shall be reserved for her Majesty's pleasure." This compromise virtually gives to the Australians all that they have been contending for—the avoidance of referring purely Australian matters to the Privy Council, while preserving the right of appeal on questions of imperial interest.

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General de Gallifet

By the resignation of General the Marquis de Gallifet from the French Cabinet, the most picturesque figure in France is removed from active life. The story of his dashing exploits in the Crimea, in Mexico, in Algiers, in Italy, in the Franco-German War, and at Paris in the days of the Commune, has been often told. What has not so often been told is the history of the past year as General de Gallifet has helped to make it. Throughout a long life the representative of monarchy, he has during the last twelvemonth been working side by side with Socialists in a Coalition Cabinet to democratize France. The supporter of old-school military traditions, he has instituted, in place of old or new bigotry and unbusinesslike methods, more far-reaching army reforms than any yet attempted in France. He took office in the crisis of the Dreyfus excitement. He found the army a force opposed to the nation; in a year he has transformed it to a force which represents the nation. When he became Minister of War, seemingly every French officer was anti-Semitic and anti-Dreyfusard; some of the officers even had not hesitated to appeal to the passions of the soldiers, preaching a veiled sedition. He suspended a score of such seditionists, though they were generals in rank. He then appointed to distinguished positions some skilled officers who, because they had bravely told the whole truth at the Rennes court martial, were proscribed by their comrades. Further to purify the higher grades, he issued an edict rejuvenating those grades by

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earlier compulsory retirement and by more rapid promotion. The power of promotion had been usurped by the two War Councils, composed wholly of officers. General de Gallifet issued another edict restoring it to the War Ministry, thus assuring to a possible civilian Minister of War the power which he ought to possess. General de Gallifet now turned his reforms to the improvement and benefit of the younger officers. He issued another edict, compelling those ready to pass into the army from the military schools to serve a year as private soldiers. Finally came the last edict, which prohibited the sale of anything stronger than wine or beer in the army. If any man deserves the gratitude of his country, it is General de Gallifet. In every edict as in every act of his ministry he displayed a characteristic personal bravery and gallantry as great as any he ever showed on the battlefield. The result of his work is this: he found the army master of France; he leaves it the servant of France.

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Proportional Representation in Belgium

The first parliamentary elections in Belgium under the plan of proportional representation took place last week. Contrary to expectation, they did not result in the overthrow of the Clericals, though their legislative majority has been reduced from 102 to 85. The Socialists are the gainers by the change. The long ascendency of the Clericals in a country apparently so largely Socialist politically has been a matter of surprise to many, and it was popularly supposed that the supplemental votes had given a gross inequality to the Clericals. These supplemental votes were given to property-owners and other influential classes. The result of last week's election shows that Belgium is more under the domination of the Roman Catholic Church than was supposed. It also shows that the Socialists, although they have gained seventeen seats, have no real claim to the preponderance which they have claimed as their just due. It is a decided satisfaction to note that even among a highly strung people the elections passed off quietly—a tribute to popular confidence in the justice attained by proportional representation.

The Referendum in Switzerland

The present season is testing the value of the political reforms—the initiative, the referendum, and proportional representation—which far-seeing Swiss statesmen have introduced into their governmental system. We have just referred to the test of proportional representation in Belgium. In Switzerland itself there has just been a particularly interesting test of the referendum. By a united vote, which only lacked one of being unanimous, the two Chambers of the Swiss Parliament some time since passed a measure providing for State insurance. The principle of the measure was admirable, but the methods to be employed were found to be complicated, bureaucratic, illiberal, and unjust. Accordingly, in January last a sufficient number of voters demanded a referendum of the measure to the will of all the people. The intervening months were passed in an educational campaign, and the measure has just been rejected by a vast majority. Popular representatives of this majority are now drafting a new measure, providing for insurance for soldiers against accidents and illness, old age, and invalidism.

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The Methodist Conference

Before closing its four weeks' session the Conference slightly sweetened the disappointment caused by its action on the amusement question. As reported last week, the minority report was accepted, with its recommendation that no action be taken at this time. Adjournment ensued, Sunday intervened, and when the Conference reassembled, it was in order to adopt the report, but strategy anticipated this by a motion to lay it on the table, which was carried by a majority of three. While, therefore, the Conference has refused to take action in rescinding a prohibitory rule which the Judiciary Committee in 1896 reported to be unconstitutional, it has also refused to say that no action should now be taken. This substitution of an undecided for a negative attitude is a gain, though a small one, for the disappointed ones, and its practical effect weakens rather than confirms the authority of the obnoxious rule. A conclusion of high importance was reached upon the subject of federation with the Southern Methodist Church. In 1894 that Church appointed

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a Commission upon Federation, and requested the Northern Church to do the same. This was done by the General Conference in 1896. In 1898 the Southern Church adopted the recommendations of the joint Commission, to go into force when adopted by the Northern Church. This has now been done, and the Commissions have been continued, with authority in conjunction with the Bishops to carry the agreement into effect. It includes the joint administration of publishing interests in China and Japan, the preparation of a common catechism, hymnal, and order of worship, exempts the transfer of preachers from the present formality of having their orders recognized, and requires the approval of the Bishop before either Church can inaugurate new work in territory occupied by the other. The question of closer co-operation in foreign missions is remitted to further consideration. With this good record is joined an invitation to the other branches of Methodism to co-operate. A more liberal policy has been adopted toward candidates for the ministry from other than Methodist institutions, by the extension of the certificate privilege, which exempts students from Methodist seminaries from certain examinations, to "colleges approved by our University Senate." The Conference adjourned May 29, with a memorable record. Stirring as has been the nature of its debates on some fundamental points of Methodism, there has not been seen a Conference, say competent witnesses, in which there has been less disorder, though self-restraint is less perceptible to an observer than in the Presbyterian Assembly. No feature of these Conferences is more marked than the democratic spirit which has superseded the aristocratic genius of early Methodism. The "General Superintendents," popularly called Bishops, are constantly reminded that they are merely the chief servants of the Church, and made to feel the curb in various ways, including even an occasional formal censure, a case of which, in mild terms, occurred this year.

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The Gospel to the Egyptians

The announcement is made from the University of Strassburg that three of its professors have discovered a new inspired record of the life of Christ. These three men are Professors Jacoby, Spiegelberg, and Schmidt, all of whom are recognized as being among the leading archæologists of Germany. They think that their discovery may be none other than the lost Gospel to the Egyptians. The fragment found—two pages—purports to be written by an eye-witness. It contains a prayer by Christ and an address by him to the Apostles; there is also an account of the agony at Gethsemane. As only Peter, John, and James were present at Gethsemane, and as we are already in possession of the Gospel of John, the Strassburg scholars believe the newly found Gospel to have been written either by Peter or James, inclining to the supposition that it is the work of Peter. The pages of the Gospel were discovered among a batch of Egyptian papyri purchased at Cairo for the Strassburg University Library. The pages were badly torn; they have words on both sides, and the writing is in Coptic—the language spoken by the Egyptians in the time of Christ and during the first centuries of the Christian era. Careful scholars will await further information before accepting the hypothesis as to this fragment thus reported.

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University Extension

The People's University Extension Society of New York, incorporated in 1898, has rapidly developed a wide work of a most beneficial character. The city map in its Report for the current year shows about one hundred and fifty places, mostly in the boroughs of Manhattan and Brooklyn, where it has been giving instruction to the people most in need of it, the tenement-house population. This instruction is in practical, sanitary, and industrial subjects, and is given freely to those who would not otherwise seek it. Pay courses are also given to those who are able to pay. The Society's work is co-operative rather than independent, allying itself with the regular work of settlements, churches, missions, unions, clubs, nurseries, etc. These agencies, each acquainted with the special needs of its own group better than any general society could be, the People's University Extension Society freely furnishes with the help they require,

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supplying trained teachers of hygiene, sanitation, American history, housekeeping, economic cooking, sewing, dressmaking, elementary manual work, and other practical subjects. By this thoroughgoing co-operation the largest number of people is benefited. In view of the great death-rate among the children of the poor, one can estimate the work of this Society's corps of experienced physicians, giving courses of lessons to mothers on the care of children and the prevention of disease. During the year some two thousand free lessons and lectures on practical subjects have been given in some three hundred classes and courses. The value of this work is abundantly certified by letters from representatives from the various agencies that have had recourse to this many-sided auxiliary. Its leaflet of "Health Hints," widely circulated in English, German, Italian, and Hebrew, speaks for itself, as does the list of the Society's subscribers, including our foremost citizens. But applications for instruction have increased so much more rapidly than contributions that some important classes have recently been discontinued for lack of means to pay teachers. Remittances for the support of the work, and requests for the Society's Report, may be addressed to the Secretary, Mr. J. Eugene Whitney, 244 West Fourteenth Street, New York.

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The Real Issue

Political parties do not make political issues; they only discover and define them. Thus, in 1895–6 there was a widespread discontent throughout the country. Times had been hard, money scarce, and, especially in the country districts, there existed a general and not causeless belief that more currency was needed. Accordingly there arose a call for the use of silver as a basis of currency, accentuated by the conviction that the payment of all obligations in gold had so increased the world's demand for gold as to enhance its value and so increase the obligation of debtors. This discontent found expression in the demand for a free use of silver on the basis of 16 to 1, and led to the nomination of Mr. Bryan on that platform. Neither he nor his followers created the demand; they simply formulated and expressed it. As the law then stood, it was within the power of the President at any time, by mere executive order, to direct all United States obligations, except gold certificates, to be paid in silver. If Mr. Bryan had been elected, such an order would doubtless have been issued, and the country would have been put on a silver basis. The whole population began studying the financial question. "Coin's Financial School" sold like a sensational novel. Evening schools for the study of the currency were organized throughout the West. In vain the Republican leaders endeavored to prevent the secession from their party of silver Republicans by crying Tariff! Tariff! The people did not care for the tariff question; they did care for the currency question; and Mr. McKinley was elected, not on the high-tariff platform on which he was nominated, but on what proved, before his term of office was over, to be a gold-basis policy which was forced upon him.

That issue is no longer a living one. The Democratic platform will probably contain a reaffirmation of 16 to 1, because there is an American superstition that newspapers and parties cannot avowedly change their opinions. Consistency does not demand a reaffirmation in 1900 of the principles affirmed in 1896, since circumstances have changed; but the notion that consistency does demand such reaffirmation will doubtless dominate the Democratic Convention. Nevertheless, if Mr. Bryan should be elected, he could do nothing to give effect to what he calls bimetallism and what his opponents call free silver. Congress has taken from the President the powers which he formerly possessed, and has required that all the obligations of the Government be paid in gold. The President cannot reverse this action of Congress; and it is certain that nothing less than a financial and political revolution would induce Congress itself to reverse it. The issue of 16 to 1 is dead; the country, having ascertained that the other commercial nations will not adopt bimetallism, has adopted their gold standard; and the currency of the commercial world is in its standard of value one.

Meanwhile a new and paramount issue has arisen. The Nation, whose policy in 1800 was one of isolation, finds itself in

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1900 recognized by itself and by the powers of the world as a world-power. It has entered the Congress of Nations; has extended its sovereignty beyond the bounds of the American continent—to Cuba temporarily, to Porto Rico and Hawaii permanently, to the Philippines whether temporarily or permanently remains to be determined; has joined the other nations of the world in the Conference at The Hague in an endeavor to substitute law for war as a means of settling international disputes; and by diplomacy has at least temporarily stayed the partition of China into separate and exclusive trading communities. Its friendship is sought, its hostility is deprecated, by the great powers of Europe. What shall be its policy and by what principles shall it be guided in the coming century? This is the paramount question before the American people in 1900.

One party dreads the new departure, and desires either to delay it, to limit it, or to stop it altogether, and to return to the policy of isolation. A variety of motives actuate the members of this party. Some of them dread the expense, and calculate that no advantage likely to be gained will be adequate to compensate for the cost; some are bound to the traditions of the past, and fear to break away from them not knowing whither the new departure will lead; some of them believe that self-government is an absolute right, that independence and liberty are synonymous, and that extending our sovereignty over an alien people will be destructive of their liberties and perilous to our own. The other party is glad that the war with Spain was fought, glad that our flag floats over new lands, and glad that we are taking our place among the nations of the earth. This party also is actuated by various and even inconsistent motives: some by a conviction that commercial prosperity is dependent upon a colonial policy, that trade follows the flag; some by a National pride in National extension, by elation at the feats of Dewey and Sampson, by an almost boyish gratification in mere extension of territory and bigness of domain; some by a profound conviction that expansion of America means extension of all that America has stood for in the past, all that it has achieved by expansion within the boundaries of this continent—liberty, justice, public education, human development.

It is impossible to reunite these parties; impossible to find a compromise between them. The party of progress may quicken a little the conservative party; the conservative party may delay a little the forward movement of the party of progress; but one party or the other must guide the destiny of the Nation during the first years of the twentieth century. If Mr. McKinley is elected, and a Republican House is elected with him, the next four years will supplement and carry on the work of the last four: Cuba will be allowed to decide for herself whether she desires independence or colonial attachment to the United States; Porto Rico and Hawaii will be organized as territories of the United States; the sovereignty of the United States will be established in the Philippines, and it will become, at least for the time being, an American dependency. If Mr. Bryan and a Democratic House are elected, Cuba's independence will be at once recognized; Porto Rico and Hawaii will remain attached to the United States, but only because what has been done cannot well be undone; and the Nation will withdraw from the Philippines, or remain only as a protector from foreign aggression. The Nation cannot be pushed back into its former isolation; but it can be prevented from moving forward to a larger world-relationship.

This, we repeat, is the paramount issue; all others are secondary, and, indeed, unimportant. There are some Republicans, like Mr. Hoar, whose principles should cause them to vote for the Democratic candidate; some Democrats, like Mr. Olney, whose principles may lead them to vote for Mr. McKinley; but the Republican party, as a party, is committed irretrievably to expansion, and the Democratic party is the only hope of those who are opposed to it. There will be some men, with small perspective or none at all, who will vote against Mr. McKinley because they think he has nullified the anti-canteen law, or because they think he has been false to Civil Service Reform, as there will be others, who have not yet recovered from the financial panic of 1896, who will vote against Mr. Bryan because of 16 to 1 in his platform. The personal equation will also enter into the canvass,

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and some will vote for Mr. Bryan magnetized by his personal attractiveness, and others for Mr. McKinley having faith in that caution which is his most prominent characteristic. But such voters will neither perceive the real issue in our history, nor by their votes or words greatly influence its decision. The real, the predominant, issue is a very simple one; and all that political parties can do is to recognize and define it. That question is this: Shall we halt, or perhaps go back from our National policy of the last four years to the traditional policy of the fathers, or to such approximation to it as is possible, for fear that the extension of our sovereignty over other lands will mean imperialism for them and eventually imperialism for us? or shall we rejoice in the opportunity which lies before us to extend over lands beyond the sea that sovereignty which has created in the wilderness the American Nation, in the faith that wherever our flag goes it will mean in the future, as it has in the past, justice and liberty?

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An Improper Appointment

The nomination of Mr. John R. Hazel, of Buffalo in this State, for the position of Judge in the United States District Court, is a matter of prime importance, not only because of the dignity of the position to be filled, but also because the circumstances surrounding the appointment bring into clear light certain principles which ought to control in such cases, but which have been apparently disregarded. Very strong opposition to Mr. Hazel's appointment has been developed, based on the ground that he lacks the judiciary training and experience which would fit him for the position; that he has not secured in the bar in his own section of the State the reputation which a Judge of the United States Court ought to carry to the bench; and that he has been concerned in at least one transaction which shows distinct lack of moral sense. It is charged, and apparently on good ground, that the appointment is solely a political one, and that, if Mr. Hazel goes on the bench of the United States District Court, it will be as a reward for services rendered to his party. The President has apparently made a serious mistake, and must bear the responsibility, although he still has the opportunity of showing both his courage and his regard for the dignity of the bench by withdrawing Mr. Hazel's nomination.

It is not the President, however, upon whom the responsibility for an unfit choice ought ultimately to rest. The President cannot possibly know many of the men whom he appoints to office; he must rely upon the judgment of other men, and especially upon that of members of Congress. In the case of Mr. Hazel, the appointment was made, it is said, at the urgent solicitation of Senators Depew and Platt. If it was not made at their solicitation, it was certainly made with their knowledge and acceptance, and since the nomination has been made public they have both expressed their hearty approval of it. It is upon Senators Platt and Depew that the responsibility for a bad appointment and a political mistake rests; they have led the President into a blunder of a serious kind. Instead of regarding the fact that he had to trust them as charging them with a very high public responsibility, they have apparently used that confidence to secure office for a practical politician as a reward for party services. More than this, Mr. Hazel has received the indorsement of a number of judges from his own section of the State of New York, and from a number of men of prominence; there is reason to believe that these indorsements are not in accordance with well-known facts. It is hardly conceivable, for instance, that a judge should certify that a lawyer has appeared before him frequently and with conspicuous success, when, as a matter of fact, that lawyer has appeared before him only once; and yet this is said to be true of one of Mr. Hazel's judicial indorsers!

This matter brings into clear light that lack of a sense of responsibility for personal indorsements which is one of the weaknesses of many estimable men. It is a subject of cynical humor that any man can secure any kind of an indorsement he wishes. No man has a moral right to indorse another man unless he knows as a matter of fact that he is, in the first place, worthy of the position on the basis of character, and that, in the next place, he

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has the capacity to discharge its duties with intelligence and efficiency. Mr. Hazel's appearances in the courts of his own section have been apparently so few that they are easily remembered and enumerated. The impression has prevailed in Buffalo that his practice of the law was purely nominal, and that his real business was with politics of a very practical kind; that he was Mr. Platt's agent in local politics; he has commonly been called "Boss" Hazel. It is stated, apparently without contradiction, that he has never tried a case in the court to which he has been appointed, and that he has never had any experience in the practice of admiralty law, although a large proportion of the cases which come before the court to which he has been appointed touch marine questions and affect marine interests. The Bar Association of this city, after carefully considering the case and acting as the custodian of the interests of the bench and the profession, has adopted a resolution declaring that, in its judgment, Mr. Hazel is not a fit candidate for the United States District Court Bench, and has gone before the Judiciary Committee of the Senate with its evidence and arguments. One of the facts in the case to which the newspapers have given wide currency relates to the sale, through Mr. Hazel's agency, two years ago, to the Government, of a yacht. The yacht was said to be worth $30,000, and was sold to the Government for $80,000. It is charged that upon this sale Mr. Hazel received $5,000 commission. A year after its purchase, and after the expenditure of considerable money on it, the yacht was appraised at $20,000 on its transference from the Navy to the War Department. This appears to have been regarded by Mr. Hazel as a legitimate transaction. It is unnecessary, however, so far as the principles which ought to govern this case are concerned, to inquire into the matter of this commission: it is sufficient that the Bar Association has declared that, in its judgment, Mr. Hazel is unfit to sit upon the bench. No man ought to go on the bench who cannot carry with him the confidence and respect of his own profession. The position demands something more than a clear moral record; it ought not to be necessary to prove the integrity of the man who is to become a judge.

The Chinese Situation

On Tuesday of last week the United States cruiser Newark landed a hundred marines and two guns at Taku, China. Taku is the port of Peking, the capital, a hundred miles away. Our example has now been followed by six other Powers—Great Britain, Russia, Germany, France, Italy, and Japan. Owing to the supineness and equivocation of the Chinese Government, this action had become necessary. The men and guns were then sent to Peking to protect the Foreign Legations there from attacks by the Boxers. Although they arrived in the midst of the Dragon Festival, no manifestation of hostility was made, the Boxers having fled from the capital. Since then, owing to their destruction of railway stations, bridges, and rolling-stock, traffic has been suspended between Taku and Peking. Further reports of massacres of native Christians and of missionaries received last week show that the anti-foreign activity of the Boxers now comprises a district as large as Pennsylvania.

The history of the revolutionary society known as the Boxers extends over the past two years. The results of its activity are likely to be so far-reaching that its history will bear further explanation in these columns. Kang-Yu-Wei is a southern Chinaman, an eminent Confucian scholar, a diligent student of foreign politics, and a native leader of much persuasion. Two years ago he came to Peking and gained the ear of the young Emperor. Kang's purpose was to rid China of officials trained in the old ways of corruption; nor did he object ultimately to rid China of foreigners; he only urged that they be welcomed as long as they had anything of real value to teach to China. Inspired by what he himself had learned from foreigners and from their books, he urged, above all, the establishment of a proper system of education; he even proposed to abolish the temples and turn them into school-houses. He also proposed drastic reforms in taxation and in administration. The result of this propaganda at headquarters was seen in a series of imperial edicts embodying his views. These views were favored only by an enlightened few; China as a whole was thrown into consternation by them. The

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bigoted Empress Dowager, the Emperor's aunt, and a hater of foreigners, correctly traced the source of the reforms back through the Emperor and his adviser to the foreign literature with which the latter was acquainted, and to the foreign missionaries, with their constant suggestions of educational and social as well as of religious reform. She cleverly played upon the Chinese hatred of foreigners in general and of foreign missionaries in particular. She declared that the reforms would never be accepted by the masses of the people, and that their institution meant armed resistance and unnecessary bloodshed, because most of the troops sympathized with any movement to drive out foreigners, who were regarded (not without justice) as gradually absorbing China.

Emerging from her previous partial political obscurity as the power behind the throne, this able woman suddenly showed herself to be the power upon the throne. The Emperor, by an unexpected exhibition of firmness, had secretly ordered the General of the army at Peking to force his aunt, if necessary, to abstain from any endeavor to thwart his reforms. In China obedience to age lies at the base of all moral order, and the General recognized an apparently unfilial action in the command and informed the Empress Dowager of it. When she accused the Emperor, the vacillating monarch broke down and confessed his act as ultra-revolutionary in daring to defy a quasi-parental authority. This was exactly the state of things desired by the Empress Dowager. As a proper punishment for the offense, she executed a stroke of state worthy of Louis Napoleon. She imprisoned the young ruler, depriving him of his power without deposing him, and thus reduced him to a mere figurehead. Then she attempted to seize Kang-Yu-Wei, but as he had managed to escape to Japan, she revenged herself by summarily executing six of his associates. She then formed a new government consisting of reactionaries, some of them even willing to forego the benefit of foreign trade if only they might rid themselves of the hated foreigner. They pointed to the encroachments on Chinese territory made by Great Britain, France, Germany, and Russia; to the imprudences of the missionaries; above all, to the indemnities which China was compelled to pay whenever a missionary was killed—the most glaring case being Germany's demand of an apology, a memorial church, a harbor and surrounding territory, together with railway and mining concessions, as a fitting assuagement of grief because of the murder of two German missionaries.

It is not surprising that, in view of these anti-foreign sentiments openly expressed by Chinamen close to the throne, a popular society grew up, the "I Ho Chuan" (Righteous Harmony Fists), or the Boxers, ready to defend such sentiments. Though the Government did not publicly authorize these Boxers, it understood that a popular uprising in its support had become necessary. The reigning family is Manchu, not pure Chinese, and the army which accompanied the family from Manchuria, two hundred and fifty years ago, received pensions which continue to this day. Three million Manchus are now on the pension list. Like many pensioners, the Manchus have become degenerate, yet not so degenerate as not to perceive that their power can be kept only by keeping the mass of Chinamen in their present state of illiteracy, bigotry, and apathy. It is believed, therefore, that the Government inspired the motto on the banner of the Boxers: "Exalt the dynasty (*i.e.*, the Manchus), extirpate the foreigners." The Government of the Empress Dowager has done much to justify the belief of the Boxers that they may count upon imperial sympathy. It has not only tolerated the Boxers; it has actually fostered them, by declaring them to be "patriots who are drilling for national defense, and by warning officials not to confuse them with "mere rioters" and to be cautious in awarding punishments. Some native troops, finally sent out to protect Christians, recently came in contact with the Boxers, and a hundred of the latter were killed. Instead of praising the troops for this deed, the Governor of the province degraded them and censured them for having harmed "honest country people." He then removed the officials who had operated against the Boxers.

Early in the present year, Mr. Conger, our Minister at Peking, protested on behalf of Americans resident in China, and the Tsungli Yamên (the Chinese Foreign Office) gave immediate assurances of pro-

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tection. Little was done. Shortly after, Mr. Brooks, a British missionary, was one night stripped naked and his ears and nose sliced off; after the Boxers had finished celebrating this event by a supper, he was killed. The Governor of the province was suspected of having aided the Boxers and was removed. Another Governor was appointed, and Mr. Conger reported that the murder had apparently aroused the Chinese authorities to the gravity of the situation. An imperial edict was issued to arrest and punish the offenders, and also to punish all derelict officials. Unfortunately, however, the outrageous delays in carrying out these penalties (visited on only three persons), and the fact that the retiring Governor was received with honor by the Peking court and appointed to another governorship, had the effect of strengthening the Boxers. Finally, two months ago, the foreign representatives, at the end of their patience, sent a joint note to the Tsungli Yamên, demanding the suppression of the Boxers before the middle of May; failing to secure this result, the Powers threatened to land troops and secure the safety of foreigners in the disturbed provinces.

So far, looting and massacre have been the fate of Chinese native Christians. Foreign missionaries have, for the most part, been unharmed, but they have been and are in danger. While the Roman Catholic missions are in greater peril than our own, it is worth while to outline the status of some of the principal Protestant missions in North China. In the province of Chili the American Board reports that fifty families of native Christians belonging to its stations have been plundered. The American Presbyterian Mission at Paotingfu comprises nine missionaries; the helpful character of its work may be appreciated when we add that to its medical dispensaries nearly fourteen thousand visits were made during the past year. At Pachau the Methodists have a mission conducted by the members of their corps at Peking; there are thirty members in that missionary corps. The Methodist Women's Foreign Missionary Society also has a station at Pachau, with twelve women residents. The London Missionary Society reports about a hundred families robbed in its Chili stations. In the province of Shantung the American Presbyterian Mission reports an equal number homeless.

Like the other great Powers represented in China, the American Government is interested in the welfare both of its missionaries and its merchants. The first class, if not the second, is now more or less at the mercy of the Boxers. One of two things must take place—more drastic action by the Chinese Government, or suppression of the Boxers by united and determined armed pressure from the Powers. As the Chinese Government seems still unwilling or unable to arrest the leaders of the Boxers, and, by influential bondsmen, to hold them responsible for what may occur, the great Powers have had no other recourse than to act as they did last week.

After the safety of foreigners in China has been assured, the probable readjustment of conditions points to one result, feared by most of the Powers but regarded by them as inevitable. China's perplexity is Russia's opportunity—as, in a less degree, it is the opportunity of every Power bent on the partition of the Flowery Kingdom. The first call for foreign aid to protect foreign missionaries and merchants was from the Russian Ambassador at Peking; the first attempt to aid was the mobilization of twenty-five thousand Russian troops at Port Arthur; of this number eleven thousand, with field equipment, have already arrived on Russian war-ships at Taku. The colossal superiority of representation is significant. Moreover, more aggressive Russian activity has begun, bodies of mounted Cossacks having already left Tientsin for the interior in search of missing refugees and to relieve the settlements besieged by the Boxers. Thus, although our troops were actually landed first at Taku, and we have more ships of war on the Asiatic coast than has any other Power, Russia expects to be first and foremost in giving a more substantial aid and in guaranteeing an absolute security to life and property. For this she will demand a proportionate reward. She has already absorbed the Chinese province of Manchuria as her own; and she has also threatened the whole of North China, including Korea. War or no war, she expects to absorb this vast country also. On it she will probably impose her accustomed

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restrictions as to foreign trade. Seven-tenths of our own foreign trade with China is with North China. Hence, America will hardly agree that the commercial door which Mr. Hay has opened should be closed or even half closed by Count Muraviev, as soon as the Trans-Siberian railway enables him in a fortnight to land several hundred thousand Russian troops in North China. We have our merchants as well as our missionaries to protect, and we should not forget that, with the exception of Great Britain, our commercial interests in China are greater than those of any other nation.

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The Spectator

The Spectator has been helping his cousin to look up the family genealogy, and finds it almost as absorbing as collecting postage-stamps used to be in his younger days. To collect your ancestors has the additional charm that, after they have been discovered, sorted out, and arranged, they are not like the postage-stamp, which answers to the classic description "'Tis mine, 'twas his, and has been slave to thousands," but are inalienably personal property. And yet, on the other hand, there is no doubt that a touch of genealogy makes the whole world kin, for let an ancestral line but claim a single name in one of the great New England or Southern families, and one is related, however distantly, to all the rest. Thus the Spectator enjoys a common ancestress with John Adams and John Quincy Adams, can claim kin with more than one "signer," and finds that his next-door neighbor and he are far-away cousins through a Mayflower Pilgrim; while his cousin's line, on the other side, tracing to the Virginia Cavaliers, brings her into the same pleasant connection with numberless families of note in the Old Dominion.

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There is such a thing, however, as carrying genealogy too far. The Spectator's cousin tells him of a lady in her town who, desiring to join the Colonial Dames, or the D. A. R., or some such organization, went into the business of research so deeply that she sent in a paper tracing her ancestry back to the year 1200 B.C. The committee of ladies in charge, not being archæologists, were daunted by this extreme antiquity, and she was asked, privately, to moderate her pedigree. She was obliging enough to throw overboard a sufficient quantity of ancestors to bring the matter down to 600 A.D.; but there she was firm, and her paper went upon record. As nothing was asked of her by the rules of the organization but a paltry hundred years or two, fourteen centuries of long descent seems an excess of zeal; but there are, of course, enthusiasts in every branch of the collecting hobby.

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It is truly remarkable how many ancestors any given human being can hunt up. In the various patriotic societies which require lines of pedigree for entrance, a single suitable ancestor is enough for admission, but people do not stop there. They produce twenty or thirty names and lines of descent instead, and the long-suffering secretary or registrar has to wade through them all. One New England branch of a well-known society has adopted, so the Spectator is told, a simple but sufficient method for dealing with this difficulty. For each extra line of ancestry, outside the single one necessary for entrance, five dollars is charged. The result has proved how few ancestors are worth five dollars to anybody. The members, almost without exception, come in now with a single line of pedigree, and the relieved registrar has time to breathe.

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The Spectator found his greatest trouble in minute links of connection, such as dates and details. Some records, North and South, were destroyed at various crises of State history, Virginia especially suffering severely in this way. Another element extremely confusing was the habit, common to both Puritan and Cavalier apparently, of marrying early and often. When you try to disentangle the family of an ancestor, twice widowed, with two full sets of children, who married a widow similarly endowed and then had ten children, it is far, far worse than postage-stamps. In the early days of New England, too, the women frequently married at fourteen, and the Spectator has one ancestress who married at thirteen, was twice widowed, and finally wedded as her

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third husband a man who was apparently related to every other family in the Puritan circle except the ones she and her two former husbands were connected with. The number of lines that converged in that one epoch-making marriage well-nigh staggers belief.

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Some searchers, however, do not worry through such jungles of heredity. They simply put the matter into the hands of a professional expert, who certainly deserves his fee. Or, in some cases, they leave it until they have cleared up the rest of the line. One such person told the Spectator, buoyantly, the other day, that he "could trace back now to Alfred the Great *with only three breaks*." The Spectator suggested in reply that an introduction to the 1200 B.C. lady, who must have solved far worse problems than this, would be the correct thing in this case. The Spectator takes great pleasure indeed in himself becoming acquainted with (as well as introducing to one another) the numerous fellow-riders of the genealogical hobby. The collection of ancestors conduces to reading, travel, and antiquarian research, and is apt to accompany an old age of leisure, while the posting of that remarkable blank book known as "Ancestral Tablets" is a far more fascinating game than any solitaire yet invented. The Spectator has not bought any "Ancestral Tablets" yet, because he has other occupations in life, and fears to embark upon an endless and absorbing pursuit. But surely even the inventive Chinaman, with all his ancestor-worship, never devised anything so complete—his ancestral tablets, indeed, being of decidedly inferior interest, in the Spectator's opinion, to the American kind.

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There are people, however, with souls so dead that they care nothing for the game of genealogy. The Spectator met one once, a very up-to-date and hard-working man, with a positive genius for invention. He was a lineal descendant of the Courtenays of Devon, and could have, as he quaintly expressed it, "dug up graveyards with anybody." Yet he was as careless of his pedigree as if his name had been Smith. And another very funny case was told the Spectator by a friend. "You know Mrs. L——," she said, "what a charming woman she is, and so well connected; but she simply won't join societies. Well, a friend of hers, who belongs to almost everything, came to her the other day about that society—'Order of the Crown,' isn't it? I think so—where you have to be descended from royalty to belong. 'I do want you to join this branch we are trying to organize here, Mrs. L——,' said the friend. 'But I'm not descended from either a king or a queen, as far as I know,' cried Mrs. L——. 'Oh, I'm sure you could find one if you only hunted it up; it's wonderful how much royal blood there is in America," was the answer. Mrs. L—— only laughed. 'I don't want ancestors that have to be hunted up,' she said: and, indeed, she has plenty without hunting, as everybody knows. Then the friend looked at her so earnestly (you ought to hear Mrs. L—— tell it!) and said, 'But you *must* belong, for we've just got to have some really nice people in that society!' Mrs. L—— says the appeal to her to come in and give tone to the descendants of royalty was almost too much for her resolution, but she felt that if she joined anything it ought to be the new hospital board, so she firmly declined."

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The Spectator has not yet found any royal blood in his line, which may account for the fact that he sympathizes with Mrs. L—— at least to the extent of feeling that such a society is somehow a trifle un-American. Yet, if you are proud of a governor or a general in an ancestral line, why not a king, after all? To trace from Alfred the Great (without any breaks) would give as worthy an ancestor as any hard-working Plymouth settler. The main thing is to find honest, high-minded, God-fearing, merciful, and righteous men and women enough along one's lines of descent to feel the pride of honorable heredity and gain a spur to self-respect and self-help. And as, upon Marcus Aurelius's own authority, "life even in a palace may be lived well," why should we scorn to be the descendants of kings? The Spectator, for his part, is ready to welcome any well-behaved monarch to his collection, if destiny should unexpectedly unveil the relationship.

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The March to Kimberley[1]

By James Barnes

Special Commissioner for The Outlook in South Africa

THE division under Sir Henry Colvil swept into Wegdrei at daybreak, and, looking out of the loft window, I could see the Highlanders march in past the little white house. Back towards Waterfall stretched the line of wagons, water-carts, and artillery. The men had stood the march well; they swung along with long, free strides. I could not help wondering if these were the same regiments that had been so badly used up on the memorable march to Koodoesberg. But a few days' training works a world of difference; besides, they had marched in the cool of the morning instead of the heat of the day.

Up to this time I had been the only correspondent on with the head column, at least with the Sixth Division. My cart had not accompanied me, and I had been living a hand-to-mouth existence. But now I saw that the "newspaper chaps," as some staff officers refer to the correspondents, were out in force. I recognized some of them riding by, and saw one or two private outfits (strangely resembling peddlers' wagons) down in the road. I went out and met Gwynne, of Reuter's Agency. Gwynne was looking for his own cape-cart and was rather concerned about it, as he had ordered it to proceed on to Jacobsdaal, thinking the Sixth Division had entered, and not knowing that the Boers had the place still in their possession.

The cart had gone on, sure enough, and while we were breakfasting (on commandeered fowl) it turned up. A Highlander was sitting on the front seat with David, the colored driver. The tale was soon told. David, like a good servant, had obeyed orders and driven on to the town, where, of course, he found the Boers. They surrounded the cart and were helping themselves, when suddenly an advance picket had appeared over the hill and they had fled, telling David to follow; but, like a plucky fellow, he had turned the horses in the opposite direction and whipped off. In sheer wantonness the Boers had shot Gwynne's best horse, and the holes in the body of the cart showed how close had been the escape of David. The little Kaffir boy who had been riding the horse that had been shot was yet gray from fright and terror. David had picked him up and had brought along the Highlander to substantiate his story, or the Highlander had brought along David, I am not sure which. But the funny side of it was that the number of horses was the same! This David explained by saying that he had found a Dutchman's horse on the way back, and fetched it in to replace the old one, thinking that "the Baas" might be angry.

I only mention this as being one of the trivial incidents that relieve the life of the non-combatant of monotony. We decided that we would not enter the town until after the troops.

At nine o'clock two guns were sent forward and fired a few shells over the low-lying hills, and the Boers all cleared. Two batteries of Royal Field Artillery and a brigade of infantry went forward and occupied Jacobsdaal soon after.

At ten o'clock the word came that the Boer forces back on the Riet were attacking the transport camp, and, as Cummings had predicted, they had mounted three guns on the unguarded kopje; these commanded the whole situation. The kopje could have been held by fifty men placed on top. But there is no use of comment.

The King's Own Scottish Borderers, although tired by the thirteen miles' march, were sent back along the dusty road with a battery of Royal Field Artillery to the rescue. They managed to save what was left of the transport guard; but over two hundred wagons and twelve hundred and eighty oxen, besides the telegraph line, had been abandoned to the enemy through too great certainty. The Boers thought that they had captured all of Lord Roberts's supplies, and rejoiced. But the loss, irritating as it was, did not delay the march of the army for an hour. One regiment—the Highland Light Infantry—was put to a

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great inconvenience, as all of its baggage was taken with the supplies.

Shortly after we had turned in that night, we were awakened by Lord Stanley, the press censor, who told us that word had just been received that General French had entered Kimberley! We gave a silent cheer, for the result was plain. It meant that General Cronje would be making the best of his way back towards Bloemfontein, and that the enemy would now be on the run; and that, of course, being practically a disorganized force, or acting on the principle of small units, gave us the advantage.

Early the next morning we entered Jacobsdaal. Almost every house bore a Red Cross flag, and every man on the streets, not in khaki uniform, wore the same peaceful badge. Not content with bearing it on the right sleeve, they had it on both, and sometimes on their hats into the bargain.

The women of the town were in absolute terror, the stores and shops were locked and barricaded, and most of the dwelling-houses appeared deserted, although some of their owners were at home hiding behind closed doors.

It was the first time in this war that an English army had entered a town of the enemy. The people had been told that rapine and ruin would follow upon their coming. What was the result? What happened? The streets were filled with an orderly crowd of hawk-faced, bearded men in worn yellowish-green or faded yellow. They walked up and down in twos or threes, looking with amused wonder at the red-crossed and half-terrified people who dared to show themselves. Occasionally a Tommy would knock on a back door waiting, shilling in hand, for a chance to buy a loaf of bread. They cast longing eyes on the fat chickens that were scratching about the door-yards, they looked at the fruit hanging on the trees, they now and then picked up some that had fallen.

Where was the looting, where were the wild rioters, from whom no woman or child would be safe?

Slowly doors unlocked. The thrifty people had heard the jingle of the shillings! A daring shopkeeper with a German name began to break into his own place with a hatchet. The women looked forth from doorways, still half suspicious; red-eyed children peered frightened about corners. Two hours went by, and then what?

Every store was doing business and charging fancy prices; the women were talking—if they spoke English—quite pleasantly to the soldiers; the children were out on the streets.

"Stop your weeping!" said one Dutch woman, entering the house of another who had not dared to look forth. "Stop your weeping! these English are paying a shilling a loaf for bread, and two shillings for fowls!"

It was something to wonder at. The people at first said they had nothing, that they were starving, but soon things began to appear. Many householders, as if ashamed, came out and hauled down their Red Cross flags.

The Boer convalescents in the hospitals—for all the large buildings were actually used as such, and all were filled—came out on the stoeps and waited for some one to talk to them. The big school was occupied by the German ambulances. The doctors and their nurses stood out in front watching the streets. A tall flag-pole at the center of the building flew the German flag beneath the Red Cross. A big sergeant of the King's Own Scottish Borderers came up with three men and hauled down the German ensign.

Then there was a row! The doctor with the Heidelberg scratches flew off his head. He would complain to his Kaiser! He would demand an apology! The sergeant said his orders were to take down all flags but the Red Cross. The doctor stormed, and up came an officer. He said it was evidently a mistake. A messenger was sent to headquarters, and the flag was replaced. But the German doctor seemed to think he had a *casus belli* and no mistake about it.

The hospital was a wonder of neatness and good management, and the little doctor was said to be a marvelous surgeon. It was strange to see the gaunt, wild-eyed men lying there in the wards—old fellows of sixty and young lads of eighteen. They were rather concerned about themselves, thinking that the cruel "Roineks" might oust them from their comfortable quarters. Most of them were fever patients, suffering from typhoid and enteric. The church was full of convalescents, and contained

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one or two English soldiers who had been sent to Jacobsdaal from Magersfontein badly wounded. All of the men wounded in the fight just outside the town, two days before, we found also. They could not speak in too high praise of the treatment they had received. But they were glad to be back in the hands of their friends.

We were talking to some of the nurses about the patients when a fine-looking young Boer came up, leaning on crutches. He asked in bold English for a cigarette.

"Where were you wounded, if you don't mind telling?" I asked as I gave him one.

"Not in the least. At Koodoesberg."

"On the kopje?"

"Yes; I was with the gun."

"You fought mighty well. Did you know that we nearly had you all bagged and the gun too?" I asked.

"Yes," said he. "We thought we were taken. What was the matter with your cavalry?"

"Don't ask me. I'm only a correspondent."

And then we drifted to the subject that all battle talk gradually draws up to—losses. After all, it is what counts in the reckoning.

"How many men did you lose altogether?" I asked.

"Two killed and eight wounded."

I felt surprised, for the young fellow's face was an open one and his answer unstudied.

"There were seven dead found on the kopje, six buried down by Sand Drift, and one died at Paynter's house. Who were they?"

He looked surprised in his turn. He said he did not know; they "had to believe what their doctors told them."

It did seem strange. In almost every fight there had been always a lot of dead strangers found; they looked like Boers, they dressed like them, and they had guns in their hands. I intimated that it was odd they should be allowed to wander on to the battlefield if they really did not belong there.

The young Boer could not inform me upon the subject. Long since I have learned what may be an explanation. I was told by a high official of the Free State—a prisoner on parole—that the Boers kept record only of those who were actually Burghers. Rebels, volunteers, aliens, Uitlanders, were not counted in publishing the losses! So much for fighting for an oligarchy! After some pressure this official also admitted that the lists were minimized at times, "in order not to discourage the ones who were still fighting." So this is an explanation of what has always been called over here "Boer mendacity." It is my belief that the Boer people—not the officials—have no idea of the extent of their losses. A commando comes from a certain district. It hangs together like a clan and knows little of what goes on outside of its own members, and this contributes to the general ignorance upon national affairs, and is characteristic of the two Federal States.

But I find it hard to get out of Jacobsdaal. Of course we soon learned that our surmise was correct. Cronje had evacuated Magersfontein and was in full retreat, leaving Speytfontein undefended and Kimberley free. Kelly-Kenny was after him, and there was fighting going on up the Modder near Klip Kraal Drift.

It had been my intention to press ahead and catch up with the Sixth Division, but, for many reasons, I changed my plans. The Boers had left those grim trenches that had so long confronted us at Modder River but the day before. Through them lay our original way to Kimberley—at least it was thought so by those high in authority; and I was full curious to see those trenches. My cart, which I shared with Mr. Shelley, correspondent of the "King," was yet at Modder, and by this time every one knew that the destination of the big army was east along the river into Bloemfontein. So far as I could see, nothing could prevent us walking in there at our leisure, as the country was open and the stubborn defense of the Boers had wilted when confronted with the tactical movements of a great military leader with sufficient force behind him. Nothing but the extreme mobility of the enemy could save him; failing that, the war was good as over in the Free State.

So I concluded to ride into Modder River Camp, now some twelve miles directly to the west. I cannot say that there was any danger attached to it, but there was an adventure, perhaps, for the Boer laager seven miles away had been occupied by a commando but the evening before. With

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Stevens, one of Gwynne's despatch-riders, who knew the road, I started after dark.

Not a soul did we see from the time we were challenged by a sentry in the town market-place until we were halted by the picket at Modder. How we got through the Jacobsdaal lines unnoticed I fail to understand, for the night, although without a big moon, was fairly light. There was one rather interesting moment—passing the Boer laager. Stevens had told me that it was close to the road, but we came upon it so suddenly—for it had grown a bit darker—that it was startling. The tents were all standing, some with their flaps up; there were pots and pans and kettles about; everything was just as they had left it—a bicycle leaned against a post, and one or two wagons were by the roadside. We cleared over the hill, tight as we could lick it. We fully expected to hear something, but we did not, much to our relief.

And now to record a strange thing, and one that struck me at the time as passing all belief. But a slight digression first. In these papers I have determined to allow the personal pronoun a barefaced fling—that must be evident enough. I have recorded (or tried to) merely what I saw and see, and set down openly my own opinions. I may be mistaken, I may be wrong. But let it stand for what it is worth.

I saw no trenches! Here we were crossing the very hill that for two months we had looked upon from our own tent door. With a strong glass I had often seen Boer horsemen riding along the ridge. We had been told, and I, for one, believed it, that the way to Jacobsdaal was crossed by heavy earthworks, that we were completely hemmed in in that direction. But, so far as we found it, the way was as open as the road from High Bridge to Yonkers! It was night, but I rode a few paces out into the lonely veldt, and I certainly looked my hardest. There came to me a better understanding of something one of the Boers in the hospital had said:

"We wondered why you had not come in before!"

It is certainly my impression that the Intelligence Department at Modder had conveyed the idea that trenches prevented us. There may have been a few up nearer the river. But, as I say, the way was certainly open over the slightly sloping hill. We passed the wire fence up to which the Boers used to come at night, a half mile further on, and—

"Halt! who comes there?" We were looking down at three ghostly creatures in khaki, whose bayonets flashed.

"Friends!" said we, and asked to be taken to the officer of the guard. We found we knew him. He gave us a drink and we gave him the news, rode on, and in a few minutes we crawled into our tent, which was standing in the same old place where it had stood for weeks. We needed no rocking that night to send us to sleep. But we awoke early.

I cannot well describe my sensations upon riding out towards Magersfontein. They were perhaps akin to those of a man who enters a lion's den upon the sole assurance that it is "perfectly safe."

Of course I knew that there were no Boers there. My reasoning told me that. But I frankly confess that I felt a bit "funky." It was early morning. I was all alone, and the old hill and the stretch of earthworks looked the same as ever. Reaching the line of bushes, beyond was the red open space where I had seen the brave Highlanders fall and lie on the battle day. It was nothing but a wide, well-traveled road, the highway to Kimberley. I was surprised to find it such a distance from the trenches. Beyond was the line of barbed wire—double in some places; the farther fence had tin cans tied to it here and there, with stones in the bottom of them. Shaking the strand raised a tremendous clatter. No one could enter that stronghold at night without awakening the watch! At this moment I saw a dismounted man with a helmet standing by his horse on the opposite side. I was glad to see that man. I half expected him to hail me and tell me that the way was clear. But he paid no attention, and went on with what he was doing—shaking some things out of a bag on to the ground.

So I boldly rode up to the edge of the deep pits. Here they stretched, to right and left, wide in some places, narrow in others, covered over with sheets of tin, branches of trees, bullock-skins, sheep's hides. It was a tramps' roost, a thieves' warren, a Digger Indian village, the abode of a tribe of cave men. I had been used

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to the English trenches, where some attempt at neatness was always evident, and sanitary precautions always taken. But, frankly, the Boer trenches and their surroundings were a wonderful, malodorous sight. They had butchered their beeves within a few paces of their holes in the ground; green hides lay about; long strips of beef biltong hung in festoons from the bush branches, and everywhere were scattered pots and pans and kettles, empty boxes, tins, old clothes, ancient bedding, odds and ends and rubbish. It was the back yard of a tenement after a fire, the débris of a deserted lumber camp, a great junk-shop. A big feather bed had been ripped open, and the white down was drifting hither and thither; packets of letters written in Dutch scattered about, and piles of ammunition everywhere, lent an air of flight, and fragments of exploded shells of war, and over it all were ruin and desolation. The grim black hill, a pile of great rusty boulders, rose behind. I was surprised to find that it was not so high as it looked to be from further away.

I gazed up at its seared and grimy front. The natural fortress had been made a small Gibraltar. Big rocks had been gathered to make sconces and sangas—sheltered hiding-places for riflemen. I remember my friend Cuthbertson (who saw the hill only on the day of the fight) telling me of a man who was shooting from behind an upright stand of massive stones, with a loop-hole near the top; this man had shot three of the Argyle and Sutherland Highlanders, and a squad lying in the open had been ordered to fire volleys at him, and they had done so as long as there was any squad to fire. There stood the sharpshooter's little fort, made of stones so big that it must have taken six or eight men to move each one. The loop-hole was no bigger than one formed by a joined thumb and forefinger. I climbed up; its front was spattered with little splotches of lead; one had struck on the corner of the loophole and glanced inside. I wondered.

Now, when a person finds himself amid such surroundings, he begins to feel symptoms of a strange disease. It is called the "looting fever." I confess to have had it three or four times, and I suspect I may get it again. It takes some people harder than it does others, but it is the same whether it takes the form of a handful of empty cartridges, a frying-pan, a tin pail, or a gold watch. If the latter, the disease becomes chronic, the victim cannot be cured. In the face of the world, I proclaim that I am tinged with it, and on this occasion I had my first and worst attack. The disease, so far as the English army is concerned, has shown only one marked phase, "laager looting;" the other, known as "farm looting," is almost unknown at present. The former closely resembles that prevalent among people called "savants" and "explorers." It generally breaks out with them when in proximity to ancient tombs and buried cities. The second is well recognized as inherent in ignorant, disorganized mounted forces, Choctaws, and strikers, and was first attributed to the Goths and Vandals.

But to return. I was in a laager. I had the fever and I wanted a wagon! There was a great deal in that rubbish-heap that I should like to have possessed: a fine old Dutch china bowl, a dozen or more old blue plates, a Russian samovar, a kaross of silver jackal, and enough curious things in the way of relics to stock a museum. But I had nothing but my saddle-bags; Shelley and the cart had preceded me to Kimberley; so I contented myself with a few soft-nosed and explosive bullets—devilish things—and went on towards the place where the Boers had planted their best gun.

Now, all sorts of stories and rumors had been afloat concerning the emplacement of that gun. Some had declared it was on a disappearing carriage, others that it ran on a railway back into a cave. There was nothing of the kind. It merely occupied a natural hollow in the hill, with a stone wall on the left hiding it from sight. Our admiration for the Boer gunners had been unbounded. Their courage, coolness, and obstinacy under fire had caused the British officers to wonder at them. And now that I was standing where they had stood I felt wonder also.

Four 4.7 naval guns and three five-inch howitzers had devoted their sole attention to this one position for a whole afternoon but a week or so before. In front, behind, to each side the boulders were rent and crushed and plashed with lyddite. Fragments of great shells were everywhere.

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They had failed to land inside the hollow. They had just missed it, that was all! But during every bombardment that stubborn little gun had barked back its answer, and sometimes the reckless man in shirt-sleeves would stand forth to watch the effect of his shot. More than one English officer had expressed the hope that such a brave chap would not get killed. A Boer prisoner afterwards told me that this was Albrecht himself; another said it might have been an ex-prize-fighter from Cape Town, Johnny something or other, who was serving at that gun.

Going down the hill where I had left my horse, I kept off to the east, where the trenches ran out into the open. Here lay bags upon bags of flour and meal, wagon-loads! I thought of what a boon they would be in Kimberley, which had known no flour for many weeks. Some soldiers, part of the occupying force, were gathering relics, and two enterprising bicyclists from Kimberley and a man with a cart were there loading up. No one seemed to object; every one seemed to have a right to help himself to anything he liked.

The trenches were well built and deep, and although they were evidently living-places, there were a few bowers made of bushes, and some rough kitchens, back of them. Scattered about were a number of abandoned carts and wagons. The veldt for a mile was grazed bare.

The highroad to Kimberley, eighteen miles away, stretched straight and open to the north around the edge of the kopje. I suppose the reason for the lack of excursionists from the town was the dearth of horses. On the road I met Bleloch, the correspondent of the London "Standard." Bleloch knows all this country. For eight years he has driven as a traveling man and prospector over the Free State and Transvaal; for some time at the beginning of the war he was attached to Rimington's Guides. We rode on together.

And now for a bit of history, with a short introduction.

On the day of the battle I had met a wounded Highlander, a reservist private named Watts, who told me that, with about twenty companions, he had broken through the Boer lines and occupied a spur of the hill in the rear. They had no officer with them, and, after fighting for a few minutes, those who were not killed or too badly wounded had determined to try to get back to their regiment. Only two or three besides himself had succeeded. I had heard this story told again from another source, but few believed it. It is also well known that forty-two Highlanders, who were reported killed and buried by the enemy, afterwards were found to be prisoners in the Bloemfontein jail. So much for that, which is the preamble.

A mile or so north and in rear of the Boer lines is Bissett's farm; the battle was fought on his ground—he is now the possessor of a battlefield. During all the Boer occupation, Bissett stayed at his house. He is a loyal old Scot who has been in the country fifty years, but he still has a burr on his tongue and a canny eye in his head. Bissett was a "braw mon" once, but seventy-odd years have bent him, and he is subject to rheumatism. Bleloch knew him of old, so we rode up to his house to get his story. Why the Boers had allowed him to stay is more than I can explain. He told us he had refused to move when ordered.

He told us some strange things. On the battle day, early in the morning, shortly after daylight, twenty-five "Hielanders" had got up on the kopje and had made a firm stand. Cronje's brother had afterwards told him that he had shot four with his own rifle. At ten o'clock sixty or seventy more kilties of mixed regiments had come to his well for water, a mile in the rear of the Boer lines! They said that all their officers had been killed. *There was no one to lead them!* They had made a fight and shot many of the Boer horses (there were a large number of old carcasses lying up in a kloof beside the road), but most of them had been compelled to surrender.

So some of the brave fellows had got through, after all. I remembered Watt's story, and the forty-two prisoners known to be at Bloemfontein. It all has since been verified. Bissett also said that at six o'clock in the evening the Boers were all clearing, and that if the English had advanced they would have found the trenches almost deserted. This I had always believed, for I had seen them going out through the nek in the kopje with my

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glasses. I wrote of it at the time. The mounting of that single gun had saved the situation. The Boers, seeing the English lines retire, had all returned. The soldiers under Lord Methuen had won the day and never knew it.

Bissett told us that on the eleventh of December there was a gap of over half a mile in the line of earthworks in the open, and that this was protected by a few sconces hastily built the night before the battle. This we knew, for it was here that the Scandinavian contingent had been taken prisoners. But the main attack had been directed elsewhere.

The ride into Kimberley was a succession of surprises. But the first and greatest was the fact that, to the east, the whole way was a perfectly open country, extending for three to five miles or more in width. It would have been possible to have marched an army from Modder River into Kimberley and never gone within rifle-shot of a kopje, simply by keeping away from the rocky range of hills that began at Kopje's Dam and ended beyond Scoltz's Nek above the plains of Alexanderfontein. It was over part of this country that General French rode in entering Kimberley.

As we went along I called Bleloch's attention to this open door.

"There were any number of men with the army who could have told them that," said he, "but the Staff was not daft on advice or information."

I suppose they had their own reasons. But at times I have been puzzled, although knowing nothing of the country, while the colonials with the army, who know every foot, have been utterly nonplused, at the protracted stay at Modder, and at many things in connection with it which it is not in my province or capacity to explain.

We passed the much-dreaded spot in the hills called Speytfontein, but it was a long way to the left of the road, and we could see no evidence of fortification. On we went towards Scoltz's Nek, about five miles further north and six miles from Kimberley. This was the position that was deemed impregnable, and indeed it would have been had an army attempted to attack it or to follow the road by which we were traveling. But off to the east four miles from the hills was the open country again. Since Lord Roberts had introduced the maxim, "Avoid the kopjes and outflank your enemy," campaigning with the western column had lost half its dangers. The sudden change in tactics had puzzled the Boers.

Just as we entered the nek we came upon a little white house with a stable attached. It had been used as a Boer telegraph station, but the instruments had been removed, and as two dead horses had possession of the stable and incidentally of the house, we did not tarry; but outside the door was a pile of used telegraph tape. I have always regretted that I did not bring it along. It might have contained some useful information.

Scoltz's Nek is a succession of sharp ridges well calculated for ambush or defense. The road passes in among them, threading its way along a narrow natural passage. There was a small stone redoubt on one of the kopjes to the right, and that was all the Boers had done there, so far as we could see. Yet Magersfontein, we had been told, was nothing to Scoltz's Nek.

A sudden turn and the descent of a slight decline, and there was Kimberley, with its great débris heaps that marked the mine shafts, its towering trestle-works and chimneys, and the spreading clusters of houses. It lay on the further side of a wide green-gray valley. There was the town that had withstood an investment as long to a day as that of the great siege of Paris. On the right hand lay the plain over which General French's jaded horsemen had swept in to the relief.

There were figures moving out into the fields, and in an orchard near by a number of boys and men were picking peaches; bicycles leaned against the stone wall. We turned to the left, went through the gate, and off-saddled at the end of an avenue of trees. The surroundings were plainly prosperous. Some of these old Dutch farms, belonging to the wealthier Boers, are beautiful; they stand like oases in a semi-desert land; the tall poplars spire up in front of the rambling, one-storied houses, and the grape-vines cluster and climb along the broad, stone-flagged stoep. Orchards and lush grass, gardens of flowers with box-trimmed walks, comfort and rest from glaring heat and dusty veldt—all this redemption is worked by the same means that has changed our own Western landscape—a little primitive

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irrigation! When enterprise stirs throughout this half-wakened country, even the great karoo, grand though it is in its nakedness, will turn and adorn itself. But a few feet beneath the parching surface there is the magic elixir, water, almost everywhere.

This farm was owned by Scoltz, who owned the nek, and since I am well started already on a digression, I may as well continue. The Scoltz family well illustrates the quasi-civil aspect of the war. Like all Boer families, it is large—no man can afford a small family in South Africa—and it is spread out with relations and connections everywhere. The old man—well over eighty—determined to remain neutral; he owned ten thousand acres in the Colony, and as much more in the Free State. One son chose the same line, but, for certain reasons hereinafter explained, "I hae ma doubts." Boer neutrality consists in not being found with a gun. Three of old Scoltz's sons were fighting with the Free State forces, but their farms were entirely over the border; another son, named Jeppe, I knew very well. He lived with his family inside our camp-lines at Modder, and both he and his wife, the daughter of a Boer field-cornet, were very decent people. Jeppe owned eight thousand morgen (sixteen thousand acres). He had stayed to look after it, and professed the utmost loyalty—incidentally he made money selling milk and produce to the soldiers. He has also a big claim against the Crown for damages—the camp was mostly on his land.

But his servant told my servant Peterson that it was his horses that fetched the dynamite that blew up Modder River bridge. I suppose Jeppe was disconsolate at the destruction of so much British property. The commandants used to meet at his house, which must have annoyed him greatly, some of them being near relatives.

And now for the other side of the shield. One of old Scoltz's grandsons and two or three nephews were fighting in the colonial forces on the British side; so that there was a real division in the family.

I went up to the house and called on Mr. Scoltz. I gave him the news from his son; told him that all the grandchildren were well; and he received me with all the patriarchal courtesy and dignity that is so fine a mark of the old Boer family heads. We talked through an interpreter, a granddaughter, for the old man spoke no English. Thoroughly Dutch he was, a noble-looking old fellow, with a Rembrandt face.

Returning to the garden, I found the younger Scoltz (a big, keen-eyed young chap) collecting toll from the people who were collecting peaches. He was chatting with a young fellow in uniform, one of the Kimberley Home Guard. But it was time to be moving, so I went back to where my horse was tied, between the house and the stable. Hanging over the wall of the kraal was a yellow leather strap of thick buckskin. It had a familiar look.

I picked it up, and then I knew why it was familiar. It was part of the harness of a Highlander—the sling that supported the little toy shovel or spade that hangs by the sapper's side. It still had his number on it—three thousand and something. I could not help indulging in a little quiet thought.

As I rode out into the highway I noticed that my horse had gone dead lame; early in the day he had cast both front shoes. There was nothing for it but a weary tramp of six miles into Kimberley. My friend Bleloch rode on, and I footed it, and thus I entered the town. But of this more hereafter. I am glad I had to walk, for I picked up an interesting acquaintance.

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The Life and Literature of the Ancient Hebrews

IV.—The Book of the Covenant

By Lyman Abbott

IT is a common belief among primitive peoples that their code of laws was dictated to the lawgivers by a god or the gods. This seems to have been the opinion of the ancient Hebrews concerning their system of laws contained in the Books of Exodus, Numbers, Leviticus, and Deuteronomy. That opinion has passed over into the Christian Church, where it has been widely held that this entire code, with all its complex regulations respecting both civil life and ecclesiastical offices, was given by Jehovah to Moses and reduced by him to writing. According to this view, the entire code, civil and ecclesiastical, dates from about 1450 B.C. References in these codes to conditions that did not exist until long after the death of Moses are supposed to have been prophetic and preparatory for conditions yet to come. Some of the scholars of the olden time even maintained that the account of the death of Moses, contained in the last chapter of Deuteronomy, was written by Moses prophetically before the death occurred, though no one, I think, any longer entertains that opinion. It is now conceded by even the most conservative critics that this postlude to the book, and perhaps some other special provisions wholly inapplicable to the nomadic life of the wilderness, were added by an unknown writer subsequent to the death of Moses.

The modern critic believes that these law books of the ancient Hebrews contain laws and prescribe customs which grew up gradually among the Hebrew people during a checkered history of eight or ten centuries; that no part of these books in their present form was written by Moses; that while the oldest portion of the codes of which these books are composed probably embodies substantially his teaching, the latest civil code, as we have it in Deuteronomy, was not formulated until about the year 640 B.C., and the final ecclesiastical code, as contained in the Levitical or Canon law, and especially in the Book of Leviticus, was not formulated as we now possess it until about the year 525 B.C. These dates, of course, are only proximate; for it is not supposed that the exact year of the completion of any of the codes can now be ascertained. It will thus be seen that the question between the old and the new view of the Bible is more than one of mere dates or authorship. It is not the question, as it has been humorously defined, whether the Pentateuch was written by Moses or by another man named Moses; it is the question whether the books constituting the Pentateuch were given at one time and through one prophet, as the Mohammedans believe was the case with the Koran, or whether they record the growth of a great people under the guidance and inspiration of God. This is not a mere literary question. It is distinctively a theological, and in some sense a religious, question. I hold the second of these two opinions; and in this and the next two or three articles I propose to elucidate this opinion more fully.

The parallel between a nation and an individual is a very familiar one. The nation grows as the individual grows. He inherits something from his forefathers. On that inheritance he begins to build character. Action frequently repeated becomes a habit; habit long continued becomes a second nature; and this second nature, the product of habit long continued incorporated in and mixed with what he has inherited, makes the man what he is. In a similar manner grows the nation. It starts with certain racial peculiarities. It is Anglo-Saxon or Latin or Semitic. On this inheritance it builds its character. In the building of this character, first comes custom; for what habit is to the individual, custom is to the nation. After this custom has been long

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repeated, so that it has entered into and formed a part of the national character, it is not infrequently reduced to writing. Sometimes this is done early in its history; sometimes some prophet arises who sees in advance of his fellows and reduces to writing that which he thinks the nation ought to aim to be. But the nation is not made by its written constitution or its written laws; it is made by its custom; not by what it resolves it will do, nor by what some one says it has done or ought to do, but by what in point of fact it does. For the nation, like the individual, is built up by the processes of life itself. If it has a written constitution, as the United States has, still its real character is not determined by the writing, but by the life, and it changes its constitution by its life, whether it incorporates those changes in the written document or not. We as an American people are to-day not what Hamilton and Madison said we ought to be; we are what we have been, what our National life has made us. Even our written Constitution itself is changed by other processes than those of formal amendment. It has been often said by jurists that Chief Justice Marshall has done as much to make the real Constitution of the United States what it is as did any of its framers, though he never wrote a line of it. Thus the government, whether it has a written constitution or not, grows by means of decisions more or less formally registered and more or less fully carried out in the national life. The protection of our property and our persons depends, not primarily upon the statutes that have been enacted by the Legislatures of the various States, not primarily upon the statutes that have been enacted by the Congress of the United States, but upon what is known as the common law; and the common law is nothing more nor less than the customs which have grown up among the Anglo-Saxon people. It is thus evident that the Constitution and laws of the United States, and still more evident that those of Great Britain, are the product of a gradual growth, beginning, let us say, with Alfred the Great and continuing to the present time.

The character of a nation, then, may be described as the result of three co-operating forces: first, racial characteristics; second, the acceptance by a nation in its birth-period, or one of its successive birth-periods, of a dominant principle—as autocracy by Russia, the supremacy of the State over the Church by England, the authority of the common people by the United States; and, third, the national habit, applying these fundamental principles to changed conditions, perhaps adding new and cognate principles, perhaps modifying those already accepted for better or worse, or departing from them more or less widely. Finally, this national habit is incorporated in writings—in the form either of text-books recognized as authoritative because they reflect the national organic will, or of judicial decisions authoritatively declaring that will, or of codes issued by legislative authority or approved by popular acquiescence and acceptance.

It is, therefore, a great mistake to suppose that the authority of the law dates from the promulgation of the code. The code is generally the last step in the growth of the national law. It is not authoritative because it is promulgated; it promulgates what is already authoritative. In general, the codification of a system of laws marks the end, not the beginning, of its growth. When the modern critic says that the Book of Deuteronomy was written B.C. 640, and the Book of Leviticus B.C. 525, he does not mean that the civil laws incorporated in the one and the sacrificial system incorporated in the other were then first instituted. He means rather that they were then first completed, and so capable of being reduced to a codified form.

The modern or evolutionary student of the Bible, then, believes that both the civil and the ecclesiastical laws of the Hebrew people were developed in a manner similar to that observable in the history of other nations. As we now possess them in the Books of Exodus, Numbers, Leviticus, and Deuteronomy, they are the product of ten centuries of national growth. Into their composition have entered four elements: (1) the character of the Hebrews as a peculiarly religious people, that is, one pre-eminent for their possession of a moral consciousness of God; (2) the prophetic genius of the great founder of their nation, the prophet-statesman Moses; (3) the successive additions to the principles enunciated by him made by subsequent prophets possessed of a similar spirit, and successive applications of those principles, and in some

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cases departures from them, by the people into whose life they had entered; (4) and, finally, their codification in a substantially final form in the two great codes—one the civil or Deuteronomic code, the other the ecclesiastical or Levitical code. To trace the origin and growth of these codes or systems of laws, and to interpret their fundamental principles, will be the object of this and the next two articles in this series.

The civil laws are chiefly, though not exclusively, contained in two books—the Book of the Covenant and the Book of Deuteronomy, the first containing the constitution of the Hebrew people, the second its final code. Between the two is a period of six or eight centuries. In treating these laws I shall assume that Moses was the founder of the Hebrew nation, that he was one of the Children of Israel; that in his education he received all that the most civilized State of his time could give him; that, by birth, by education, and by nature, he had the qualities of a prophet and a statesman; and that, so equipped, he led the Children of Israel out of Egypt to the great plain at the foot of Mount Sinai, where he gave them their constitution. That constitution is contained in the Book of the Covenant, admitted by all critics—the conservative and the progressive, the traditional and the modern—to be the oldest complete book in the Bible.[1] It consists of the twentieth, twenty-first, twenty-second, twenty-third chapters of Exodus, and, I think, of the first eight verses also of the twenty-fourth. It is probable also that, if the nineteenth chapter is not a part of the Book of the Covenant, it embodies essential principles which belong to the same age.

At this point let the reader lay down this article and read through this Book of the Covenant; it will not take him long. Let him then endeavor to imagine the mental and moral condition of the people to whom its instructions were imparted. They had just emerged from a slavery which had stifled any independent moral or intellectual development; in which they had been subject to a people whom Herodotus describes as "religious to excess, far beyond any other race of men;"[1] a people who made an elaborate sacrificial system a means at once of glorifying the gods and of supporting and enriching the priests; a people who knew nothing of the esoteric doctrine of monotheism, the knowledge of which was sedulously guarded from the uninitiated; who worshiped innumerable incarnations and manifestations of the deity, from the sun to the sacred beetle; whose fear of future hell and hopes of future heaven gave to the priesthood a power which they were not slow to use; whose moral life indicates that the ethical precepts of their sacred books were not much better known than the spiritual monotheism of their specially illuminated philosophers; and who were dominated by a priesthood which controlled literature, education, science, and politics in the interest of their own ecclesiastical order, and were the master spirits in every event of life, public and private.[2]

The simplicity of the religious and ethical ideas contained in the Book of the Covenant is the more striking when contrasted with these ideals and practices of the country in which Israel had so long dwelt. This Book is as remarkable for what it omits as for what it contains. It is practically silent respecting any future life, any sacrificial system, any ecclesiastical ritual, any organized priesthood, any form of what was then universally and is even now generally termed religious duty. It is purely spiritual in its conception of God and of his worship, and wholly non-ritualistic and almost exclusively ethical in its interpretation of the divine will. Its fundamental principles are incorporated in ten commandments, which in their original form probably read substantially as follows:

I am Jehovah thy God which brought thee out of the land of Egypt, the house of servants.
Thou shalt have no other gods.
Thou shalt not make any graven image.
Thou shalt not take the name of Jehovah thy God in vain.
Remember the Sabbath day to keep it holy.[3]
Honor thy father and thy mother.

[1] Not the oldest writing—the Song of Deborah, for example, is probably older—but the oldest book in the Bible.

[1] Herodotus II., 37. Quoted in Rawlinson's "History of Egypt," I., 320.

[2] See Rawlinson's "History of Egypt," I., 10; compare Chapter III.

[3] That is, set apart. The subsequent additions undoubtedly truly interpret its purpose—to secure rest to a people who as slaves had lived in perpetual servile drudgery. There is some difference of opinion among scholars as to the date of the Ten Commandments. It does not come within the scope of this article to give the reasons which lead me to accept the earlier date.

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Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet.

The rest of the Book of the Covenant is little more than an illustration and an application of these principles to specific conditions in society, or a modification or amelioration of some of those conditions, such as slavery, in accordance with the spirit of these principles. Some of these applications clearly belong to a later date, since they would be wholly inapplicable to the migratory condition of Israel while dwelling in tents in the wilderness.[1] But the fundamental principles of this Hebraic constitution are as radical as they are simple, and are equally applicable to all epochs and all peoples. Leaving their theological and ecclesiastical aspects to be considered in a subsequent article, I propose in this article to state the political aspects of these principles and to show how the political life of the nation was grounded in and developed out of them.

The fundamental principle of this constitution is that religion is the basis of the State and the ground of authority for law; that, in other words, all just law is divine in its origin, nature, and sanctions.

There are two contrasted conceptions respecting the basis of the State and the ground of authority for law which have claimed the suffrages of mankind. The first is the doctrine that authority rests upon power. Law, according to this opinion, is a command or series of commands given by one man, or body of men, to another man or body of men. It is law because the person or persons issuing it have power to punish the person or persons to whom it is issued, for disobedience. Of this conception of law John Austin may be regarded as the chief historical exponent. "A command," he says, "is an order issued by a superior to an inferior. It is a signification of desire distinguished by this peculiarity—that the party to whom it is directed is liable to evil from the other, in case he comply not with the desire. . . . The evil is called a *sanction*, and the command, or duty, is said to be *sanctioned* by the chance of incurring the evil. . . . All commands, however, are not laws. That term is reserved for those commands which oblige generally to the performance of acts of a class." These principles lead to and are incorporated in the following definitions: "(1) Laws, being commands, emanate from a determinate source. (2) Every sanction is an evil annexed to a command. (3) Every duty implies a command, and chiefly means obnoxiousness to the evils annexed to commands."[1] This is in effect a philosophical statement of the doctrine popularly embodied in the maxim, "Might makes right." The right of the superior to command depends upon his power to enforce his commands. Notwithstanding the high authority for it, it is none other than the philosophy which underlies all despotism.

In striking contrast to this is the philosophy implied in the parenthetic statement in the Declaration of Independence that "government rests upon the consent of the governed." Of the philosophy embodied in this maxim Rousseau is the ablest modern exponent. He taught that man was originally in a state of nature, which was a state of absolute freedom; that, in this freedom, men were brought into continual conflict of interests and consequent disadvantages; that they therefore consented to surrender some of this freedom for the advantages which an orderly government would bring with it; and that this imaginary agreement, or "social contract," is the basis of all just government. If the first theory is that which underlies despotism, the second is that which underlies anarchy. Upon the theory of the "social contract" there is really no such thing as authority. Law is simply a form of consent, or, at least, derives all its authority from a consent, real or implied. The maxim that "government rests on the consent of the governed" still continues popular; but the philosophy of which it is an expression has long since been abandoned by all historical and philosophical students. There never was such a state of nature as Rousseau imagines; there never was such a social contract as he has conceived. The earlier stages of life are not those of liberty, but those of absolutism. As Rousseau's theory has no basis in history, so

[1] *E. g.*, chapter xxii., 5, 6, 7. There were no vineyards, no standing corn, and no houses in the wilderness.

[1] Encyclopædia Britannica, article "Law." See also Maine on "Ancient Law," page 7.

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it has none in analogy. The government of the father does not depend on the consent of the children, nor that of the teacher on the consent of the pupil, nor that of God on the consent of men. No more does the government of the State depend on the consent of the citizens. For America the notion that government rests on the consent of the governed was forever demolished by the Civil War.

The basic principle of the Hebrew government was neither the authority of one man over other men because he has power to enforce his commands, nor the consent of other men to accept the will of one man—that is, the consent of the governed: it was the authority of Almighty God. There are certain great natural laws—of heat, of light, of electricity, of gravitation. Men neither make them nor unmake them, mend them nor modify them. They must obey them and then they can use them; but they violate them at their peril. So there are laws of health which men neither make nor unmake, mend nor modify. If we obey them, we have health; if we disobey them, we sicken and die. The fundamental principle of the Hebraic commonwealth was that there are great moral laws by which human society is bound together. These laws men neither make nor unmake, mend nor modify. They are not dependent upon the will of monarch, oligarchy, aristocracy, or public assembly. They are eternal, absolute, immutable. We must find out what they are and obey them, or suffer the penalty of our ignorance or our willfulness. "The seat of law," says Hooker, "is in the bosom of Almighty God." This is the doctrine of the Hebraic commonwealth. Neither Czar nor Council of Ten nor British Parliament nor American Congress can make a law. All that man can do, whatever governmental mechanism he adopts, is to ascertain what are the laws of social order, and apply them to the problems of his own time and his own community. This is the first and fundamental principle of the Hebraic commonwealth: the authority for law is neither the power of one man to enforce his will over other men nor the consent of the governed; it is the authority of the one and only Lawgiver. If by our governmental organization we ascertain what the laws of the social order are, we shall do well; if we fail to ascertain, or, ascertaining, fail to obey, we shall do ill.

The second principle or congeries of principles in the Hebraic constitution is found in its statement of the essential laws of the social order. These are very simple and very vital. They were stated in the Ten Commandments in concrete forms, but they are concrete forms of great principles which may be restated somewhat thus: Spiritual reverence for God; preservation of some time free from the drudgery of toil for the development of the higher nature; respect for parents; regard for the rights of person, of the family, of property, of reputation; and, last, this respect real and spontaneous, not formal and enforced.

When a community bases government on either the power of the governor, leading to despotism, or on the consent of the governed, leading to anarchy, it violates the first of these laws. When it substitutes symbols for realities, promotes and encourages the spirit of irreverence, devotes all its energies to material advancement, forgetting all need of and all ministry to the higher life, and makes every day a workday, and wealth the measure of prosperity, it violates the second, third, and fourth laws. When, through the disregard of parents, it suffers the disintegration of the family, which is itself the unit of organized society, and so prepares the way for widespread social disorder, it violates the fifth law. When it fails to afford protection of the innocent from the oppressions of the strong or the violence of mobs, or suffers such industrial conditions as destroy men and women and children before their time in mining and manufacturing industries, it violates the sixth law. When it permits the practice of polygamy, or encourages licentiousness in legalized forms by freedom of divorce, it violates the seventh law. When it taxes a helpless and prostrate people under forms of law, giving them by law none of the benefits for which governments are organized, it violates the eighth law. When it allows honored citizens whose life has been devoted to the public service of the community to be slandered by a sensational and unprincipled press, and continues to give the press its support, it violates the ninth law. When it depends wholly or chiefly on force to maintain these laws,

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failing to furnish such education as will make obedience to them voluntary and spontaneous, it violates the tenth law. These are the fundamental laws of human life. Their maintenance is essential to social order. No so-called laws are just which do not work in harmony with them.

These ethical and spiritual laws, as simple as they are fundamental, are easily apprehended by mankind. Their sanction is in the universal conscience. This is the third principle of the Mosaic constitution. The force of these laws does not lie primarily in the power of the human governor to enforce them; nor does it lie in the consent of the governed; it lies in the inherent authority of divine law and in the sanction given to that law by human conscience. This principle is recognized in the history of the giving of the Ten Commandments. Moses, it is said, came down from Mount Sinai, submitted to the people the question whether they would accept Jehovah as their king and his will as their law, and "all the people answered together and said, All that Jehovah hath spoken we will do." This acceptance by the people of the divine constitution gives to the Book of the Covenant, which contains the Ten Commandments, its name; gives, indeed, to the collection of books in which that Book of the Covenant is found the ancient title, the "Old Testament," or "Old Covenant."[1] Throughout their history the relation between God and Israel was treated as a covenant relation. The prophetic indictments of Israel were not merely because they had violated the divine law, but because they had broken their covenant with their God. The law was not imposed upon them; it was accepted by them; and rested for its authority on their own recognition of their obligations to obey it. This fact is written large in Hebrew history. There are no threats of punishment in a future life; there are no promises of rewards in a future life; no priesthood is vested with power to enforce the law by appeals to superstitious fears, as the law was enforced in the Middle Ages. Nor was there permitted to Israel in its governmental ideals a standing army to enforce against a recalcitrant people the laws which they had made their own by their acceptance of them. "Out of Zion shall come forth the law," said one of Israel's great prophets. That is, the sanction of the law was a religious sanction enforced by the conscience of the people to whom it was given.

These three principles, then, were at the foundation of the Hebraic commonwealth: first, that reverence for God and acceptance of his authority is the basis of a free State; secondly, that the general laws of the social order are very simple, though their applications may be diverse and complicated; third, that, for a peaceful and a free people, acceptance of these laws is necessary, and for their sanction or support they must depend primarily on the conscience of the people themselves.

These, which were the fundamental principles of the Book of the Covenant, appear to me to be the fundamental principles of all free institutions. The disregard of them in France produced Bourbonism under the monarchy, and the reign of terror under democracy; the acceptance of them by the Puritans, who went to Moses for their politics, but unhappily did not go to Christ for their personal religion, made them the foundation of the English Commonwealth and the American Republic. How they were developed and applied in Hebrew history, and finally issued in the Deuteronomic code, will be matter for consideration in a succeeding article.

[1] This is one reason for giving an early date to these laws.

Fate—Destiny

By Stephen Henry Thayer

I am Mortality—Death is my doom:
Matter in transit, a clod for the tomb;
A soldier of fate, for spoil or for fame;
For love or for hate, for honor or shame.
I am Mortality, born of her womb.

I am immortal; a prisoner set free:
Destiny, careless of Earth's elegy;
Soul winged of spirit, a star in the night;
With Heaven to inherit, with God in the fight:
I am immortal, this my degree!

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The Regeneration of Rural Iowa

By Nathan A. Weeks

IN his closing article in The Outlook on "The Regeneration of Rural New England," Mr. Rollin Lynde Hartt takes the privilege to "utopianize a little," to picture what the rural district may become with the right help. But the "license of Besant and Bellamy and Balzac" is not necessary in order to see, in its beginning at least, the carrying out of the plans which the author outlines. If one turns to the rural districts of Iowa, he may find already some attempts to meet a need very similar to that of New England districts, by applying to those needs the settlement idea.

To be sure, the problem here is not in its details identical with that of New England. Yet in its essential elements it varies little. What New England has lost in the westward movement of its farming population, the districts of the Middle West have gained. The former owner of the deserted farm in many instances is now settled here in Iowa and Nebraska. With that change has come the result that the economic problem is not so pressing as it was in the old home. With wide acres of fertile land ready to yield crops with comparatively little labor or furnish grazing for horses and cattle, the problem of securing a living is not an all-absorbing one.

Nor is there such moral degeneracy as the New England district shows. While moral standards are far from perfect, and in individual cases may be extremely low, the general life is strong and healthy.

But the danger from isolation, deprivation of social advantage and religious opportunity, is as great here as elsewhere. Influences exist here that make such isolation even more marked. In a district of large farms neighbors are more widely scattered, and neighborly feeling has less opportunity for expression. Nor is there the inherited acquaintance of generations that exists in the older communities. The population is made up of people of widely differing lives; all are strangers to one another. Locating on a farm a mile or more from a neighbor, they are slow in forming acquaintances, and too often they settle down to a life of isolation. Separated from old associations, the old ties broken off, they neglect to form new ones, and the isolation becomes complete.

Where any attempt is made to foster a common social or religious life, differences of opinion stand in the way. The past of these newcomers, some native, some foreign, representing such different experiences and training, has little in common to form the basis of a social life. Denominational differences are too strong to make any association for religious life easy to effect.

Thus the problem of supplying a higher social and religious life in the newer communities of the West is made up of the same elements in many respects as confront him who would regenerate rural New England. One further element, however, favors the progress of such work in the West. Where New England is in a period of decline, these districts are progressing. There is a push and go that is lacking in the older districts. So any attempt along these lines here has the advantage of being in a general line of progress.

In one such community the attempt has been made to build up a new social as well as religious life, and has been carried on far enough to prove the practicability of the settlement theory as applied to the rural problem.

Situated in Iowa, a little back from the Mississippi River, two miles from any railroad and ten from any town of fair size, is a farming district which for our present purpose may be called New Era. Ten years ago this district had nothing in the way of church privilege or social advantage within five miles. A denominational church five miles away was attended by a few of that particular creed; the rest remained at home. The country store furnished the social center for the men and boys; the women and girls had not even that. Two young ladies of the community who had enjoyed better educational and social privileges than are usual in such a place set out to do what they might to improve matters. With no knowledge of

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what settlement work is, with no theory other than to meet the apparent need of the neighborhood, the result is practically what Mr. Hartt presents in his articles—a settlement work, including religious effort, in the rural district.

The most apparent need was of a religious nature. Many of the people had once been church-goers and would become so again if the opportunity were provided. For their children many were ready to welcome Sunday-school privileges. To meet this need the first step was to organize a union Sunday-school. But even this met with the fiercest opposition; some did not want anything of the sort; others would join in the movement only on condition that it be allied with their particular denomination. This opposition even went so far as personal violence and the destruction of property belonging to the school. But in spite of everything the school kept on, and gradually won its way in public favor.

In a few years it outgrew the small school-house, and a new home became necessary. To supply this "The Building" was erected. This is not a church, built in the white-painted conventional style of generations past, but a neat, attractive structure. The interior is well lighted, bright and cheerful, with a seating for two hundred in comfortable opera-chairs. In place of the pulpit is a stage with curtain and dressing-rooms. For the building, while intended first for worship, is for every line of social work as well. At this point again opposition arose among those who did not want such a place; for some it was too religious, for others not religious enough. But the enterprise was backed by private capital and the building erected on private grounds, so the kickers could do nothing.

In its new quarters the Sunday-school rapidly grew and broadened its lines of work. An evening service was started with preaching when a minister could be secured. Later two ministers served as pastors for a short period each. From this beginning sprang the usual lines of church work, the Christian Endeavor Society, the Junior Endeavor, and a mid-week meeting devoted to music and Bible study, with the broader lines of study in the great movements, social and religious, and the lives of the men who led them, as well as of the great writers of religious prose and poetry.

Alongside of this movement in the development of the church work went a similar movement of the social work. Entertainments, lectures, concerts, amateur dramatics, were offered to supply the demand for amusement. Social events of various sorts met in some degree the social needs. More and more the building came to be recognized as the center of the social and intellectual life of the whole surrounding district.

To further supply this demand the Home Culture Club was started. This Club held its weekly meeting for study, discussion, and a social evening together. The programme was made up of topics along the lines of literature, philanthropic movements, domestic economy, travel, and music. Meeting in the homes of various members, it was an important factor in securing a better acquaintance throughout the neighborhood. Through its programmes a new interest was put into life by opening a field of information wider than the immediate neighborhood and more important than local gossip.

Whatever may have been the variety of opinion on other subjects, on one all could agree—that was, in an interest in music. In the church work this was the strongest influence in bringing people together. The services were made attractive by introducing considerable music—vocal and instrumental. The mid-week service was made largely a praise service.

In addition to this a brass band was organized, and instruction provided for those who wished to join it. Concerts and entertainments were given at the building to help defray the expense. In the grove outside the building a band-stand was erected, and here a concert given each week during the summer—an attraction that drew crowds from all the country around. An orchestra was also organized to aid in the music of the church and in concerts.

Among the children some educational facilities seemed to be needed to supplement the instruction of the public school. No better, neither worse than the average country school, it did not seem to meet the higher needs. Many children did not attend at all. Others who did go were taught the usual lines of reading, writing,

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arithmetic, and the like, but failed of the higher development that true education should supply. To meet this need and supply something for the child under the usual school age, the kindergarten was opened. Again opposition was aroused. Children could play enough at home without being sent to a play-school. The district school had been good enough for us, and it was good enough for our children. But the children began to come to kindergarten, some walking two and three miles to get to the building, some being brought by parents who wanted their little ones to get a better start in the world than they had gotten. The results of the first year were such as to prove that the kindergarten was not a play-school only, and this department of work came to find its place in the favor of the community.

From this grew a primary work—an outgrowth made necessary by existing conditions. Older children often brought the little ones to kindergarten, and waited until the session was over to take them home. Something must be provided for them, so they were taken into the kindergarten for the circles and games and some of the more advanced occupation work. To busy them while the younger children were at the tables, lessons were assigned them. At noon all took lunch together, and then the little ones were taken care of at a near-by house, or played out in the grove while the older children recited their lessons. In addition to the usual studies of the district school, sewing and some simple domestic science was taught, and all was done in accord with more modern theories of education, with more attention to the all-round development of mind and morals than to the imparting of facts.

Much of this work duplicated that of the district school, and in a way rivaled it. But through this practical demonstration of the value of modern methods of teaching it is hoped that a higher standard and more efficient work may be brought about in the public school. When this is accomplished, the private enterprise will give way in favor of the district school. That the school at the Building is doing better work is already recognized by some of the parents, and public opinion is gradually forming in support of a better system of education. For the older boys and girls, beyond the school age, yet desiring opportunities for better culture, evening classes were opened where the strictly educational was combined with a broader social development.

Thus far the social work has been almost entirely carried on by the two ladies who started it and by the kindergartner, with what aid they could get from the community itself. The two ministers confined their attention to the church, showing little sympathy with the broader lines of social endeavor. The attempt is now being made to develop this social side of the work on broader lines by securing as pastor a man who, in addition to a ministerial training, has had three years' experience in a social settlement. The results of that training are to be applied to the solution of the social problems of the country district. The attempt will be made to establish a social settlement, closely allied with the church, in this rural district, with the aim of making the building and the parsonage to this community what Chicago Commons is to the Seventeenth or Hull House is to the Nineteenth Ward of Chicago. Here is to be the common meeting-place, the only meeting-place for miles about—the place where all shall come and contribute their best to the general good; a place that shall be the common center of the social and intellectual and religious life of the whole community.

Here is already realized to some extent the utopian dream of what the settlement theory can accomplish in the rural district. And here it is hoped that the fuller application of that theory may demonstrate its ability to solve many of the problems that confront the worker in the country district throughout our land.

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Monopolies Natural and Unnatural[1]

PROFESSOR ELY has written the most discriminating book that has yet appeared on the subject of trusts. The economic world, as well as the business world, has apparently been swept off its feet by the infatuation that production on a great scale is the one sure road to economy. Investors are finding out by hard experience that some of the mammoth aggregations of capital cannot meet the competition of smaller concerns more ably managed; and Professor Ely, in the volume before us, points out that some industries, from their nature, cannot be successfully managed on a great scale, although other industries, from their nature, must be so managed.

It is somewhat curious that Professor Ely should have rendered this service of emphasizing the limits beyond which production on a great scale is wasteful instead of economical. A dozen years ago he used to be sharply arraigned by men of capitalistic sympathies because of the emphasis he put upon the waste of competition. When he urged public monopoly along certain lines in order to avoid this waste, he was charged with indifference to "the independence of individual producers, upon which the vigor of our economic life depends." At the present time, when private monopolies have undertaken to avoid the waste of competition in a far wider field than Professor Ely ever set for public action, men of capitalistic sympathies may again criticise him, but it will now be because of his concern that the Nation shall not lose "the independence of individual producers, upon which the vigor of our economic life depends."

The volume opens with a discussion of the definitions of monopoly, and a most interesting review of the rôle they have played in English history. There has been an attempt to show that present-day monopolies have nothing in common with those which awakened popular indignation three centuries ago. The earlier monopolies, it is pointed out, were established by law, while those of the present day are in no way assisted by the State. The distinction is important as regards some aspects of the question, but it is unimportant as regards the economic advantage to producers of producing on a large scale and the economic disadvantage to consumers of being compelled to buy of a single concern. The monopolists of Elizabeth's day, assured of the whole market in their respective fields, were able to introduce as many economies as are possible by reason of monopoly to-day, and also had as great an incentive to keep prices moderate in order to increase consumption. Yet Hume records that the Elizabethan monopolists "were so exorbitant in their demands that in some places they raised the price of salt from sixteen pence a bushel to fourteen or fifteen shillings." This, of course, was an extreme instance of extortion, but the general increase in the prices of monopolized articles—iron, powder, glass, paper, tin, leather, etc.—was such that the whole people, except the courtiers and those in sympathy with the monopolists, cried out against the abuse. The Queen for a long time turned a deaf ear to the outcries, regarding the right to grant monopolies as "one of the fairest flowers of her prerogative," but finally she was forced to yield.

From Elizabeth's time until the present private monopolies have been execrated by historians and statesmen as well as by the common people, but in our day a new class of monopolies has arisen, and these are finding defenders just as did those of three centuries ago. Professor Ely believes that human nature is much the same now that it was then, that the power of the monopolies involves much the same perils, and that the present generation of Anglo-Saxons will make the same persistent struggle as did their forefathers to regain economic freedom.

The road to economic freedom, in Professor Ely's view, is through public ownership of monopolies where the monopolies are natural, through the removal of privileges where they are created by discriminations in their favor, and through their own unprofitableness where small concerns managed by their owners are naturally

[1] *Monopolies and Trusts.* By Richard T. Ely. The Citizens' Library. The Macmillan Company, New York. $1.25.

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more profitable than great concerns managed by the subordinates of the financiers appointed to take charge. Of the industries which Professor Ely regards as natural monopolies, the municipal monopolies and the railroads may be cited as illustrations. Ownership of these by the public, by insuring the same treatment of the small concerns as of the great, works for the widening of opportunity and lessening of monopoly in other fields. Of the monopolies which he regards as the creatures of discriminations in their favor, those protected by tariffs and patents are the most important. Here he would remove the protecting tariff and throw the patent rights open to competitors upon terms remunerative to inventors but carefully regulated in the public interests. Of the monopolies which he regards as likely to break down from their own inherent unprofitableness he mentions few concrete illustrations, but points out that production on a large scale by means of hired hands is a complete failure in agriculture, and that in many manufacturing businesses the point is soon reached where the increase in the size of the business makes it impossible for the managers to look after all the details essential to success. In this field, however, he will seem to most anti-monopolists much too optimistic of the tendency of great combinations to break down of their own unwieldiness, and much too pessimistic respecting the power of the law to prevent combinations which are essentially conspiracies against the public welfare. The success of our law in preventing the combination of National banks located in different places, the success of our courts in annulling essentially criminal contracts —such as those preventing merchants and manufacturers from buying of competitors or selling to competitors—ought to show that laws intelligently framed and executed can and must be used to check the establishment of monopolies in businesses in which the independence of individual producers naturally secures better economic results. However, in reviewing a volume so valuable the last word should not be one of criticism, and we close by warmly commending Professor Ely's work to the attention of all students of the problem.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Advent of Empire. By Morrison I. Swift. The Ronbroke Press, Los Angeles, Cal. 4¼×6¼ in. 143 pages. $1.

Bach. By C. F. Abdy Williams. Illustrations and Portraits. E. P. Dutton & Co., New York. 5×7 in. 223 pages. $1.25.

Bird Studies with a Camera. By Frank M. Chapman. Illustrated. D. Appleton & Co., New York. 5×7½ in. 218 pages. $1.75.

Mr. Ernest Ingersoll's article in the Recreation Number of The Outlook (June 2) describes this interesting book at some length.

Booming of Acre Hill, The, and Other Stories. By John Kendrick Bangs. Illustrated. Harper & Bros., New York. 4½×7 in. 266 pages. $1.25.

Whimsical and ludicrous for the most part; occasionally prolix in passages.

Cardinal's Snuff-Box, The. By Henry Harland. John Lane, New York. 5×7½ in. 319 pages. $1.50.

Mr. Harland has written little of recent years, and his example may well be commended to some of the energetic novelists whose volumes tread one upon the other's heels. "As It Was Written" (published several years ago under the pen-name Sidney Luska) was a book of original force, but the present story far surpasses it in charm, in delicacy of style and sentiment, and in a certain playful humor which never strains for effect and never degenerates into mere hilarity. In certain respects Mr. Harland's work reminds one of Mr. Henry James, but his writing, while subtle intellectually, is clearer of form and more direct in its attack on the reader's sympathies. It is refreshing indeed, after the roughness and literary crudeness of some recent highly successful novels—books excellent in narrative and incident, but deficient in analysis and grace—to take up a story of high refinement and thorough art. Moreover, the characters, slight and gentle as is the action of the plot, live and move and are human. This applies to the minor characters as well as to the chief actors —there are but two of each class; and, indeed, the delightful old cardinal (if we may venture to call a cardinal a minor character) and the equally delightful old Italian housekeeper linger in one's appreciation even longer than

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the whimsically passionate English novelist and the sweet and gracious Italian Duchess he loves and wins.

Care of the Child in Health. By Nathan Oppenheim, A.B., M.D. The Macmillan Co., New York. 4¾×7 in. 308 pages. $1.25.

Other similar publications are rendered out of date by the appearance of this worthy addition to Dr. Oppenheim's other books. As The Outlook has already said of them, it says of this also, that it is difficult to speak of it without enthusiasm. No parents, certainly no mother, should be without this treatise on the care of the child.

Christ's Valedictory. By Rev. Robert F. Sample, D.D., LL.D. Fleming H. Revell Co., New York. 4¾×7 in. 307 pages. $1.25.

As a memorial of their author, his "spiritual children," to whom they are dedicated, will prize this volume of meditations. Their merit lies in the reverential love of Jesus which pervades them. Were this combined with a less ancient type of thought on the problems of religious philosophy, the book would be more helpful to minds that have broken away from mediævalism.

Coin, Currency, and Commerce. By Philip A. Robinson. The Neale Company, Washington, D.C. 4¾×7¼ in. 275 pages. $1.25.

Currita, Countess of Albornoz. By Luis Coloma. Translated by Estelle Huyck Attwell. Little, Brown & Co., Boston. 5×7¾ in. 450 pages. $1.50.

A society novel written by a Jesuit priest and first published in "The Spanish Messenger of the Sacred Heart of Jesus." The reader will be surprised to find how worldly a book written under such auspices can be in parts, but there is a religious purpose semi-concealed beneath the worldliness. As fiction the chief fault of the book is its prolixity; in style it is unexceptionable, and it appears to be well translated. The pictures of Madrid social and political life presented are of peculiar interest.

Dream of a Throne, A. By Charles Fleming Embree. Illustrated. Little, Brown & Co., Boston. 5×8 in. 464 pages. $1.50.

This is indeed a novel of adventure. If the jaded literary appetite craves something highly spiced and melodramatic, Mr. Embree's romance should fill the want. The period of the story is a half-century ago, and the place Mexico. The descriptions, especially of the shores of Lake Chapala, are vivid and colorful, and the delineations of strongly contrasted character are often capital. Both are evidently drawn from the life by one who has had first-hand knowledge and experience.

For the Queen in South Africa. By Caryl Davis Haskins. Little, Brown & Co., Boston. 4½×7 in. 230 pages. $1.

These tales give graphic pictures of actual soldier life. The author writes in a simple, swinging, straight-from-the-shoulder style. The scenes depicted are those which appeal with special force just now to readers of every age—for who is not interested in the Boer war? Incidentally, there is some indictment of the stupidity of superior officers in issuing absurd orders which result only in sickening butchery. The book bears every evidence of intimate knowledge and experience, and the impression made by the author is the enviable one of reserved power.

Government, or Human Evolution: Justice. By Edmond Kelly, M.A., F.G.S. Longmans, Green & Co., New York. 5×7½ in. 300 pages.

This volume is the mature work of the founder of the City Club and the Good Government Clubs of New York City. The author states in his preface that the Good Government Club movement practically fell to pieces when it had achieved its immediate object of defeating Tammany Hall, because its members had no agreement among themselves respecting the fundamental principles of social progress. When any practical question arose, such as the municipal construction of the rapid-transit system, they were at once at odds, and cohesion was impossible. In this volume Mr. Kelly undertakes to clarify the fundamental theory of society, and in a succeeding volume, with the sub-title "Individualism and Collectivism," he purposes to deal with the most practical issues of the day. The plan of the present volume is better than it promises, for while the foundation philosophy of society seems the thing of all others to bring men to an agreement, Mr. Kelly's foundation thought is one which our moral instincts support, and which, when accepted, makes easier agreement respecting the essential character of the forward movement to-day. Human evolution, Mr. Kelly points out, is along radically different lines from the natural evolution upon which Herbert Spencer and the biological sociologists have laid so much stress. What improvement has taken place seems always to proceed in the same direction; that is to say, away from the conditions of nature, which cause the weak to perish, and nearer to that non-natural and essentially human standard of survival and happiness for the weak as well as the strong. The process, and the motive which keeps the process going, are also characteristically different from those of nature. Not by yielding to natural desire, but by resisting it; not by destroying the weak, but by helping them; not by favoring the strong, but by subjugating them, does the human *Zeitgeist* advance. There are features of Mr. Kelly's philosophy which are unsound and even unwholesome, but its underlying thought has the outward support of human history and the inward support of the spiritual nature of man.

Graded Literature Readers. Third Book. Edited by Harry Pratt Judson, LL.D., and Ida C. Bender. Maynard, Merrill & Co., New York. 4¾×7 in. 232 pages. 45c.

We have heard this highly commended by an accomplished teacher.

Highways and Byways in Normandy. By Percy Dearmer, M.A. Illustrations by Joseph Pennell. The Macmillan Co., New York. 5¼×7¾ in. 363 pages. $2.

The latest addition to a series of very charming books dealing with picturesque Europe, both with the pen and the pencil, in a very thorough and in most cases artistic spirit. In this volume Mr. Dearmer has for his domain one of the most charming districts of France—a district full of historical association, interesting architecture, and romantic history; and, above all, he has Mr. Pennell to bring

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before the eye that which the text brings before the mind. The two, collaborating intelligently, have produced a book which is a delight; it is full of information, but, above all, it is full of atmosphere.

History of Language, The. By Henry Sweet, M.A. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 154 pages. 40c.

Dr. Sweet, whose work on the "Practical Study of Languages" we have recently commended, here treats the evolution of language and languages in a clear and well-illustrated way, with special attention to questions concerning the affinities of our own tongue. His treatment of the prehistoric Aryan and its affinities is particularly to be noted as an independent and interesting contribution to a much-vexed discussion.

History of Sanskrit Literature, A. By Arthur A. Macdonnell, M.A., Ph.D. D. Appleton & Co., New York. 5×7½ in. 472 pages. $1.50.

The latest addition to the valuable series of "Literatures of the World," edited by Mr. Edmund Gosse, deals with a literature of very great interest, but one which presents unusual difficulties to the historian. So far as our knowledge goes, this is the first connected and complete record of Sanskrit literature in English. It is timely, because the interest in Oriental thought and art is widespread, and, although often very inaccurate, is steadily gaining in intelligence. Whatever throws light on the East is a matter of high importance in the West because the two sections of the world are coming together with increasing rapidity; and one of the most notable features of the coming century is likely to be the interchange of influence between them. Professor Max Müller's "History of Ancient Sanskrit" covered the Vedic period only, and has long been out of print; Professor Weber's "Academical Lectures on Indian Literature" dates back to 1852, and since that period immense additions have been made to the knowledge of the subject. Dr. Macdonnell has rightly conceived the point of view from which this work should be done for American readers. He has studied the Sanskrit literature as an expression of the life and thought of ancient India. His divisions are both chronological and logical; that is to say, he follows the order of the development of the literature, and at the same time he treats it under its different divisions—the epic, the court epic, lyric poetry, the drama, fairy tales and fables, and philosophy.

History of South Africa, A. By W. Basil Worsfold. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 199 pages. 40c.

This history is printed as one of the volumes in the altogether charming Temple Primer series. Its small size, flexible cover, clear type, and genuinely illustrative illustrations, will appeal to the busy man who is not too busy for such a pocket companion, though he may have no opportunity for leisured ease in a library. The history is at once differentiated from all others, as it starts with Diaz's discovery in 1486, and ends with the events of last month. It is compactly written and will be specially welcomed by British Imperial Federationists. We note, however, that the author pertinently asks whether the Imperial Unity in South Africa, now being brought about at the expense of thousands of lives and millions of money, might not have been achieved at a less cost.

History of the English Bible and How It Came Down to Us. By Rev. W. Burnet Thomson, M.A., B.D. (Bible Class Primers. Edited by Principal Salmond, D.D.) Charles Scribner's Sons, New York. 4×5¾ in. 104 pages. Paper bound. 20c.

Valuable and convenient for the general reader.

Keller's Romeo und Julia auf dem Dorfe. Edited by W. A. Adams, Ph.D. (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 118 pages. 30c.

Light of Day, The. By John Burroughs. Houghton, Mifflin & Co., Boston. 4¾×6½ in. 224 pages. $1.50.

The little poem which prefaces this collection of short essays makes one wonder why Mr. Burroughs has not done more with verse, and makes one wish that he would betake himself to the Muse. The essays deal with the religious, or at least with the theological, side of things, and are frank, straightforward, and often acute. They are pervaded by that spirit of sincerity which is characteristic of all Mr. Burroughs's work, and it is needless to say that they are interesting. Many of those who enjoy Mr. Burroughs most will not find, however, in these papers the same note of authority which they find in his studies of nature. They will feel that, while he is always perfectly frank and sincere, he does not bring to the religious aspect of things the same keenness of observation and the same sureness of insight which he brings to the study of natural phenomena.

Literary Interpretation of Life. By W. H. Crawshaw, A.M. The Macmillan Co., New York. 4½×6¾ in. 266 pages. $1.

A companion volume to Professor Crawshaw's "Interpretation of Literature," dealing almost exclusively with literature in its vital aspects and in its largest relations to knowledge and experience. The author brings out very clearly the rootage of the great work of art in the soil of experience and individual genius; he indicates the intimacy between the man and the book; he defines the ways in which literature is the outgrowth of and the ways in which it interprets life; he shows its relation to personality, its connection with the era and age which produce it; he indicates the national element in it, and sums up the whole discussion by bringing literature and humanity into line with one another. "Literary Interpretation of Life" is a good book for the veteran reader; it is an important book for the young student of literature who is in great danger of losing the vital conceptions which underlie literature through minute study of its forms.

Politics and Administration: A Study in Government. By Frank J. Goodnow, A.M., LL.D. The Macmillan Co., New York. 5×7½ in. 270 pages. $1.50.

This volume deals with the vital as distinguished from the formal things in our governmental system. The author justly notes at the outset of his work that most books on this

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subject have been written by lawyers, who instinctively confined their treatment of it to the letter of the Constitution and the law, while almost ignoring the fact that the government of the country is through parties and bosses, whose existence the American law recognizes hardly more than the English law recognizes the existence of the Cabinet. Professor Goodnow believes that we are bound to make our parties and bosses responsible to our democracy, much as England has made her Cabinet and bosses, or Premiers, responsible to her democracy. He believes that this end will be forwarded by the further centralization of administrative power, though he recognizes that this centralization is greatest in our large cities, where our population is least American and our political life least democratic. He would also, however, secure greater popular control over parties and bosses through a more extended use of the referendum to determine the settlement of particular issues, and the far more extended employment of direct primaries, through which voters could choose candidates, instead of being limited to a choice between candidates.

Primer of Parliamentary Law. By Joseph Thomas Robert. Doubleday & McClure Co., New York. 4×6¼ in. 264 pages. 75c.

Admirably planned to popularize a knowledge of parliamentary procedure. It will be a boon to the presiding officers of the clubs, societies, committees, etc., which are becoming so formidable a feature of city, town, and village life in this country. The book is the work of an authority, and will be valued by experienced presiding officers as well as the novices for whom it is especially planned.

Prince Who Did Not Exist, The. By Edward Perry Warren. Illustrated. Charles Scribner's Sons, New York. 4½×7 in. 26 pages. $2.

Prophets of the Nineteenth Century: Carlyle, Ruskin, Tolstoi. By May Alden Ward. Little, Brown & Co., Boston. 4×6 in. 189 pages. 75c.

Pro Christo et Ecclesia. The Macmillan Co., New York. 5×7½ in. 189 pages. $1.50.

This anonymous work of no ordinary hand is a critique upon the Judaic type of Christianity in its contrast with the joyous and catholic spirit of the disciple who understands the Master whose name he adopts. It is marked by profound thoughtfulness, and its criticisms of aberrations from the Christian way of thinking, judging, and living, though incisive, are free from harshness. We commend it to all who would cultivate a larger sympathy with their imperfect fellow-men, a fuller freedom from all religiosity and spiritual self-conceit, and a better realization of what Jesus was, both in his fellowship with sinners and his separateness from them. Pharisees and Sadducees, bigoted consciences and religious stagnation, are of our time as of the old time, and the parallel between ancient and modern is drawn here with a firm hand, but with tender feeling for the pity of it.

Sonnets and Madrigals of Michelangelo Buonarroti. Rendered into English Verse by William Wells Newell. Houghton, Mifflin & Co., Boston. 4×7 in. 109 pages. $3.

A very attractive edition of these memorable poems, in which they are put into English verse with skill and discretion; the Italian text is printed with the translation, and there are introductions and notes.

Stanford Stories. By Charles K. Field and W. H. Irwin. Doubleday, Page & Co., New York. 4¾×7½ in. 281 pages. $1.25.

Among the best of recently published stories of college life. The authors have local color, college joviality, and good story-telling power.

Things that Count, The. By Elizabeth Knight Tompkins. G. P. Putnam's Sons, New York. 5×6¾ in. 383 pages. $1.

Social "high-flyers" will be interested in this account of the experiences of two young girls. Incidentally some pretty psychological touches appear.

To Pay the Price. By Silas K. Hocking. The Advance Publishing Co., Chicago. 5×7½ in. 281 pages. 40c.

Travels in England. By Richard Le Gallienne. Illustrated. John Lane, New York. 5×7½ in. 291 pages. $1.50.

Such text as Mr. Le Gallienne's should receive what it has found here—clear, large imprint on heavy, creamy paper. The cover is less admirable. In the text itself we note a few striking judgments: perhaps Mr. William Winter would hardly welcome that which declares him once to have been the first dramatic critic in America. As if he were not the first now! The poet's England, the England of Spenser, is what Mr. Gallienne sees, and what he cleverly pictures for us in these pages. Sometimes, indeed, it seems as if he drew his pictures with almost a superabundance of lines, and he always gives them the benefit of exquisite imagery, but they are real pictures of real and restful Nature.

Vision of Christ, The. By Rev. William Miller. The Fleming H. Revell Co., New York. 4¾×7¼ in. 77 pages. 50c.

The heart's natural longing for the real Christ, and its transforming and fertilizing by him when truly seen, is the theme of this tenderly earnest little book.

Voices in the Night. By Flora Annie Steel. The Macmillan Co., New York. 5×7¼ in. 418 pages. $1.50.

A novel which continually grows in power and interest as the characters develop and the story nears its climax. We call attention to this fact for the reason that many readers might easily be repelled at the outset by the author's clumsy and cloudy way of introducing characters and situations; in the first fifty pages one is continually stopping to question the meaning of passages and sentences or to ask "who's who?" If Mrs. Steel would clarify her style, abandon allusiveness and semi-mystical side remarks, and write directly at her reader, she would reach an even larger audience than she has now. Her sub-title, "A Chromatic Fantasia," and her semi-intelligible introductory chapter are products of the same literary feeling. So much for fault-finding. The novel is possessed of real passion and power. Mrs. Steel knows India far more intimately than any other living writer of fiction (and we do not forget the author of "Plain Tales from the Hills"), for she knows the inner, domestic, and sex-relation life which is behind every-

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thing Oriental and is never accessible to a man. "Voices in the Night" constantly surprises one with the extent and thoroughness of its author's knowledge, whether or not one agrees with its implied conclusions as to the race question in India, and the present and future of British rule. We find little of a hopeful tone as to the fitness of the natives for self-government or their advance toward such fitness in the near future, and much to show that submission rather than liking or appreciation is the keyword of the native attitude toward the British. The story is of recent date, and the coming of the plague furnishes the chief tragical and dramatic incidents, and underlies the entire movement of the plot. We incline to think that "Voices of the Night" will rank among Mrs. Steel's books next to her Mutiny novel, "On the Face of the Waters."

White Butterflies and Other Stories. By Kate Upson Clark. J. F. Taylor & Co., New York. 5¼×7½ in. 283 pages. $1.25.

These tales are genuine transcripts of the life of very plain people, whether lived in Wisconsin or Maine. They are intensely dramatic, but they ring true, every one. In many a page they seem to have the quality and distinction of enduring literature.

William Watson Andrews. Prepared by his brother, Samuel J. Andrews. G. P. Putnam's Sons, New York. 5×7½ in. 280 pages.

Zschokke's Das Wirtshaus zu Cransac. Edited by Edward S. Joynes. (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 4¼×6½ in. 115 pages. 30c.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Kindly inform me by what name the "Congregational denomination," which is designated the "Orthodox denomination" in Boston Unitarian circles, called itself before the birth of Unitarianism. Will you also tell me if, to-day, this denomination rightfully calls itself the "Congregational Church"? If "Orthodox Congregational" be its only legitimate name, why is "The Congregational House" so called, of Boston, situated as it is directly opposite the "Unitarian Rooms"? H. W. W.

The framers of the so-called "Cambridge Platform" in 1648, at Boston, recognized the New England churches as "Congregational." Being the only churches there at the time, they were designated simply as the "First," "Second," etc., in their several localities. The denominational name was not added, as now, to distinguish them from others till others came in beside them. After their division into Trinitarian and Unitarian, the term "orthodox" was applied to designate the Trinitarian branch. It is, however, only a local term, mostly confined to eastern Massachusetts. Those thus designated are thoroughly entitled to their hereditary name of Congregationalists. Their Unitarian neighbors have the same right to it, which they frequently assert. That the headquarters of each have lately been brought into close proximity brings to mind the recent increase of mutual respect and friendliness between the two denominations.

In your issue of April 14 some one inquires for a translation of the Book of Enoch. The best is "The Book of Enoch, Translated with Introduction and Notes" by Charles; published by the Clarendon Press, 1893. A. M. W.

Whether better than the one we referred to must be left to the jury.

1. In distributing prize money in the United States navy, are both ship and cargo sold and the proceeds of both distributed? 2. Is the sale conducted by the United States Government? 3. Is it a private or an auction sale? 4. Does the United States retain any portion of the money, or do the entire proceeds go to officers and crew of capturing vessel? G. F. S.

1. Yes. 2. Yes. 3. Auction. 4. In case the enemy is of equal or superior strength, the United States does not retain anything; if inferior, one-half of the proceeds go to the pension fund. In case of a war vessel, if superior, $200 bounty is also given for each man captured; if inferior, $100. We are informed by a naval officer of high rank that the prize money act was repealed last year. Consequently these answers apply only to the Spanish War, or to previous wars. See article "Prize Money," Appletons' Cyclopædia.

1. Please recommend a good text-book on Sociology for a minister. 2. An Italian grammar that deals with the classic Italian of Dante's time. 3. What, in brief, is the Protestant objection to prayers for the dead? J. G. M.

1. Bascom's "Sociology" (Putnams), Commons's "Social Reform and the Church," Ely's "Social Aspects of Christianity" (Crowell), Abbott's "Christianity and Social Problems" (Houghton, Mifflin & Co.). 2. Referred to our readers. The preface to Cotterell's "Selections from the Inferno" (Clarendon Press, Oxford) contains some ten pages on the origins of the Italian language in Dante. 3. Partly the idea that death is the limit beyond which there is no change of character or condition; partly the Romanist perversion of prayer for the dead into schemes for shortening their sufferings in purgatory.

1. Please name some books that will help a young M.D. out of his difficulties in regard to the Old Testament stories of Providence; such as the Lord's command to "spare not one" of their enemies. 2. Also short works on faith and science. A. W. T.

1. "Early Pupils of the Spirit" (T. Whittaker; New York, 80 cents); "Back to Christ" (McClurg & Co., Chicago, $1). 2. "The Mind of Tennyson" (Scribners, New York, $1.25); "God's Education of Man" (Houghton, Mifflin & Co., Boston, $1.25).

What geometrical text-book explains irregular polygons? P.

Referred to our readers. Our mathematical friends do not know of any.

It is said that a European art gallery contains a painting called "Cloudland," by a German artist. Viewed from one point it seems to be a mass of clouds; from another point it appears to be made up of angels' faces. What is the gallery containing the picture, and what is the artist's name? W.

T. W. G.—The articles now appearing in The Outlook on "The Life and Literature of the Ancient Hebrews" will be published in a somewhat enlarged form, with notes to authorities, etc., by Houghton, Mifflin & Co., in the fall of 1900.

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Correspondence

What Do the Boer Delegates Want?

To the Editors of The Outlook:

The Boer delegates now in this country profess, in the names of the States which have sent them, to desire to save, out of the ruin which has fallen upon their military enterprise, the "political independence" of the two Republics. Leaving out of consideration at this time the Orange Free State (the independence of which was never threatened, and the rash action of which was based upon no grievances and preceded by no complaints), what does this statement mean as to the Transvaal? Does it mean the restoration to Kruger and his party of the power to continue to rule the Transvaal, as heretofore, or does it mean the recognition of the Transvaal as an independent State, "the inhabitants" of which (to use the language of the former convention with Great Britain) shall govern it? In the latter case, would not the Boers of the Transvaal be much better off if that territory were governed for a time as a crown colony than if they were left, in an "independent" State, to be governed by a Uitlander majority with wrongs to redress and old grudges to pay off? It seems to me that, in their own interest, they would do better to trust, for the present at least, the justice of London rather than the resentment of Johannesburg. The former case—that is, the simple restoration of the *status quo*, plus a concession which Great Britain explicitly refused to make before the war and could scarcely be expected to make now, namely, the concession of complete political independence—it is not worth while to discuss. Whatever settlement may be wisely made (and no doubt moderation in victory would be the part of wisdom) ought not to leave the possibility of another accumulation of rifles, cannon, and ammunition, such as "independent" States would have the right to make, for the purpose of another attack, at some favorable crisis, upon the loyal British colonies in South Africa.

The Boer armies, in their occupation of British territory, have looted private property beyond the rule of military necessity recognized by civilized nations. In their retreat to their own territory they have destroyed the plants of coal-mines, bridges, railway tunnels, etc.—acts which may have been justifiable if necessary parts of a stubborn military defense, but not otherwise. And they now issue a formal declaration that they may find it necessary to destroy the mines and mining machinery of the Witwatersrand, at Johannesburg—property which belongs, not by any means wholly to British owners, but to investors all over Europe, who bought their rights from Boer landowners (including Mr. Kruger) at high prices, paid for them in cash, and are entitled to protection in their exercise, at least so far as military necessities permit. Now, what military necessity requires the destruction of a gold-mine? The Transvaal Government has seized certain of these mines, has gutted them of their reserves of ore, and has "commandeered" the product for military use (including the large expenditure which is said to have been made for "educating public opinion" in Europe and America). All this may have been justifiable; but the wanton destruction of the mines themselves, with the resultant injury to commerce the world over through the interruption of an important supply of gold, could form no conceivable part of a military defense. It would be purely and superfluously barbarous, and the Government which authorized or permitted it would have no claim whatever to the sympathies of civilized nations in its plea for "political independence." Even the threat of such an act is a piece of international blackmail, and should place beyond the pale of international recognition the Government which uttered it.

R. W. Raymond.

Mr. Bryan's Trust Proposal

To the Editors of The Outlook:

In your issue of May 12 Governor Roosevelt criticises Mr. Bryan's proposal to prohibit campaign contributions from corporations in a way that seems to some of us inaccurate and unfair. Will you not reprint Mr. Bryan's statement alongside Governor Roosevelt's comment, in order that your readers may judge which

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man is more temperate in his language and more earnest in his determination that monopolies shall not purchase political power through contributions to party funds? Mr. Bryan, speaking of the evils which came from the want of complete publicity in the accounts of corporations, said:

Let me propose a remedy—not a remedy, but a step in the right direction. Let the laws, State and National, make it a penal offense for any corporation to contribute to the campaign fund of any political party. Nebraska has such a law, passed two years ago. Tennessee has such a law, passed two years ago. Such a measure was introduced in the State of New York, but so far it has not become a law.

You remember the testimony taken before a Senate committee a few years ago, when the head of the Sugar Trust testified that the Sugar Trust made it its business to contribute to campaign funds, and when asked to which one it contributed, replied that it depended upon circumstances.

"To which fund do you contribute in Massachusetts?" was asked. "To the Republican fund." "To which fund in New York?" "To the Democratic fund." "To which fund in New Jersey?" and the man replied: "Well, I will have to look at the books; that is a doubtful State."

Now, that is almost a literal reproduction of the testimony of one great corporation on the subject of campaign contributions. I don't mean to say that that remedy will be a complete one, but I believe that when you prevent a corporation from contributing to campaign funds, you will make it easier to secure remedial legislation, because some corporations are compelled to contribute; they are blackmailed into contribution; and such a law would protect a corporation that did not want to contribute, and also prevent a corporation from contributing that did want to contribute.

Mr. Roosevelt's criticism reads as follows:

One of the favorite schemes of reformers is to devise some method by which big corporations can be prevented from making heavy subscriptions to campaign funds, and thereby acquiring improper influence. But the best way to prevent them from making contributions for improper purposes is simply to elect as public servants, not professional denouncers of corporations (for such men are in practice usually their most servile tools), but men who say, and mean, that they will neither be for nor against corporations; that, on the one hand, they will not be frightened from doing them justice by popular clamor, or, on the other hand, led by any interest whatsoever into doing them more than justice. At the Anti-Trust Conference last summer Mr. Bryan commented with a sneer on the fact that "of course" New York would not pass a law prohibiting contributions by corporations. He was right in thinking that New York, while it retains rational civic habits, will not pass ridiculous legislation which cannot be made effective, and which is merely intended to deceive during the campaign the voters least capable of thought. But there will not be the slightest need for such legislation if only the public spirit is sufficiently healthy, sufficiently removed alike from corruption and from demagogy, to see that each corporation receives its exact rights and nothing more; and this is exactly what is now being done in New York by men whom dishonest corporations dread a hundred times more than they dread the demagogic agitators who are a terror merely to honest corporations.

Were these reflections justified?

C. B. S.

Universalists and Missions

To the Editors of The Outlook:

Would it not seem fair to copy the marked editorial [from the "Universalist Leader" of May 5] into The Outlook?

W. S. Crowe.

The Ecumenical Council in New York came in for sharp criticism by Dr. Crowe because the Universalists and Unitarians were not admitted, and his word was widely published. Dr. Crowe now comes in for some criticism by The Outlook [of April 28], which claims that he has misapprehended the spirit of the Conference, and explains why the Unitarians and Universalists were not admitted by saying: "The fact should be clearly understood that the Conference is made up of delegates, not from churches, but from foreign missionary societies and foreign missionary boards. There is some missionary work carried on (the beginning, we hope, of much more) by Unitarians and Universalists. But there is not in either of these denominations any foreign missionary society or organized board of management, and consequently no delegation could be expected." It is not necessary to come to the defense of Dr. Crowe. He is abundantly able to take care of himself, and is, notably, a most accurate man; but we desire to say in this connection that the Unitarian Association, in so far as it supports and manages a foreign mission, is "an organized board of management." And in our own Church, not only have we our General Convention Board, but a Sub-Committee, whose duty is the management of our foreign interests. Still further, our mission in Japan has commanded the attention and commendation of missionaries of other Churches by its efficiency, and is worthy of consideration. Still further, when the first announcement of the Conference was issued, a letter was sent from this office to the secretary asking if recognition of our work was to be made, to which there came a reply saying the matter had been referred to the Executive Board, from which there has never come any response. It has been learned that personal invitations—not official—were sent to some of our clergymen; but still it remains a fact, whatever may be the reason, that the Unitarian and Universalist

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"Boards of Foreign Missions" were overlooked in making up this great Council; and it is a fact to be regretted, when the spirit of fellowship is abroad in all churches, and the missionary spirit is taking full possession of the two in question.

[We cheerfully make room for this statement. We notice, however, that the "Christian Register" (Unitarian) quotes our statement as given above, but does not think it worth while to make the above contention that there are Unitarian and Universalist "Boards of Foreign Missions." Our inquiry whether there were any such received answer, from an official source of information, that there were none, and our statement was made accordingly. But we are far from wishing to cover up the fact, above disclosed, that the Universalist Missionary Committee made an overture to the management of the Conference, and that it was disregarded.—THE EDITORS.]

The Ship Subsidy Bill

To the Editors of The Outlook:

In a recent issue of The Outlook there is a letter on this subject which is, to use a mild term, very misleading. It states that England's shipping is the most strongly protected industry in the world, and instances the high mail subsidies which her steamship companies receive.

Why does not the writer include the high rate of passage or freight? There would be as much reason in one as in the other. There is absolutely no subsidy given to British steamers. Webster's definition of the word "subsidy" is, money paid to establish an enterprise. The British Government pays nothing for such a purpose. It would be as reasonable to say that the railroads are subsidized because they carry the mails to the West. The British Government contracts with fast steamers to carry the mails, but the contracts are subject to competition. The price paid is according to the weight of mail matter carried, and it is, moreover, not a monopoly, as correspondents can send their letters by any other steamer, foreign or British, by so directing the envelopes. The fast German steamers bring letters every voyage from England. Men in the Naval Reserve are paid a very small sum annually, so that the Government may control a certain number of men for its war-ships; but this is not done to benefit the steamship companies.

The United States Government pays the American Line about $780,000 annually to carry the mail every Wednesday to Southampton. This service was formerly rendered equally well by the White Star Line for about $60,000, the difference of $720,000 coming out of the pockets of the taxpayers. This is unmistakably a subsidy.

The Subsidy Bill proposes to give $9,000,000 annually to American steamers, coastwise and foreign. After the American Line and all the numerous coast lines are satisfied, how much will be left for new enterprises, and how will the merchant marine be extended if all, or nearly all, the nine millions go to steamers which are already running, presumably to the satisfactory profit of the owners? I would further mention that one of the most successful lines afloat, the Hamburg-American, was built up without any aid whatever from the German Government.

R. J. CORTIS.

Brooklyn, N. Y.

The British National Trust

To the Editors of The Outlook:

Few things, probably, give so much pleasure to holiday-makers in England as the old-world charm of her ancient buildings and the quiet restfulness of her scenery. But the preservation of monuments of ages now past, or of the changing beauties of an ever-present nature, is not an automatic process, and it has at last been recognized that special measures are necessary to combat the forces of industrialism, speculation, and natural decay. The National Trust for Places of Historic Interest or Natural Beauty was founded some years ago, and has already done much to preserve the beauties of the Old Country. Cliffs, hillsides, cottages, castles—all pass into the hands of the Trust and find there sympathetic and careful guardianship.

Any one who wishes for information as to the possessions and work of the Trust as to other places of historic interest or natural beauty in Great Britain can have it by writing or calling at the offices of the Trust, 1 Great College Street, London, S.W.

H. D. RAWNSLEY, Hon. Sec.
HUGH BLAKISTON, Secretary.

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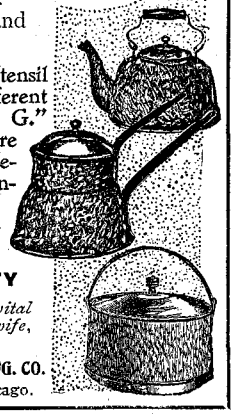

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